

**A LEADERSHIP TRAINING CURRICULUM  
FOR PASTORS AND LAY LEADERS  
BASED ON THE FRUIT OF THE SPIRIT  
IN THE CHINESE CHRISTIAN CONTEXT**

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## **ABSTRACT**

We are called by Christ to be committed disciples and to make disciples of others. However, our witness of Christ will only be as good as the Fruit of the Spirit that we produce. The purpose of this paper is to create a comprehensive training program designed to develop and equip fruit-bearing individuals and churches in a God-glorifying way, and through the power of the Holy Spirit make the character of Christ visible in the twenty-first century and beyond, as the transformative attributes of the fruit are evidenced in God's children and in His churches.

## **CHAPTER ONE**

### **THE PROBLEM AND ITS SETTING**

During my recent years of ministry, I have had the opportunity to travel to Asia each year and to serve the Chinese churches during these short term mission trips. The first significant problem that I encountered was the quality of the relationship between the local pastors and church leaders. As I observed these relationships, it saddened me to see the glaring evidence of the absence of any demonstration of the presence of love, peace, joy or any of the fruit of the Holy Spirit. Instead, their relationships were characterized by tensions, turmoil and confusion, which, from my education and experience with church leadership, are elements that greatly contribute to the decrease of church effectiveness which in turn is manifested by a lack of spiritual formation, growth and morale.

I think of a famous saying: "Prevention is better than cure." While conflict resolution offers some preventive methods and helpful ideas for solutions which can lead to amicable human relationships, it is not the cure. On the other hand, if we could cultivate the Fruit of the Spirit in our Christian churches and in our communities, then there would be much less conflict both in the church and in the community. The learning and practicing of the Fruit of the Spirit are possible ways to positively cultivate our character, and at the same time prevent conflict in both old and developing relationships.

The Holy Spirit is a great Teacher and so “when life becomes full of so many distractions it is hard to stay focused on what is really important. Often we need someone or something to call our attention back to the prime directive of Jesus Christ.”<sup>1</sup> Based on my observation of the high level of conflict between pastors and laity in the Asian churches, it is evident that there is urgency for transformation; first, in the lives of the pastors and leaders, then within the congregations and communities.

We must remember that although Christianity in China has gained some influence over the past 200 years, there are still several political, social and religious restrictions to be considered. Religious practices are still, to a large extent controlled by the Chinese government; many Chinese, especially the youth are still restricted to only sanctioned Chinese worship. “Christianity is not actually banned in China. In fact, according to the constitution, “citizens of the People's Republic of China enjoy freedom of religious belief.”<sup>2</sup> However, just the whole concept of Christian worship – preparation, presentation and participation can be stressful exercises for both pastors and laity.

As believers, we desire to grow up into Christ-like disciples and this is evidenced by the zeal and excitement shown by our young people; although, this may be easier to desire than to actually accomplish. Kenneson, in *Life on the Vine* says: “What makes the task so demanding and challenging is that the culture within which the church finds itself

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<sup>1</sup> Neil Cole, *Cultivating a Life for God* (Chicago, IL: ChurchSmart Resources, 1999), 138.

<sup>2</sup> Kate McGeown, “China’s Christians suffer for their faith.” BBC News Service, November, 2004 <http://news.bbc.co.uk/2/hi/asia-pacific/39993857.stm> (accessed November 24, 2010).

is changing so rapidly.”<sup>3</sup> In this environment, how can the pastors and church leaders work together in peace and unity? These are the people considered as the foundational elements of the church and the ones to whom the church body looks for leadership, stability, assurance and a sense of safety. The leadership must therefore, be guided and led by the Holy Spirit, visibly demonstrating the Fruit of the Spirit in their everyday life practices.

The Fruit of the Spirit is also the basic formation of Christian spirituality. It describes what a Christian’s basic character grows into, over time. It is better to stop something like hatred, pride, selfish, envy, wrath, greed, lust, gluttony, sloth, unthankful, unholy, unloving, unforgiving, etc from happening than it is to deal with it after it have stirred up our life. That’s why an American way of saying: “An ounce of prevention is worth a pound of cure.” If we spend more money on education, so that children learn to be responsible citizens, we won't have to spend so much money on prisons. Surely, if we invest more time to stay spiritually healthy, we won’t have to spend so much energy in emotions of hurt and pain. I am convinced that enriching and equipping individuals with a Spirit-filled life is crucial for living a healthy and effective Christian life.

### **Basic Problems**

1. There are some training programs for leaders serving in the Chinese churches in China. Unfortunately, not many of these programs are for character molding and spiritual maturation. The training programs for example, include basic Gifts of the Spirit

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<sup>3</sup> Philip D. Kenneson, *Life on the Vine* (Downers Grove, IL: InterVarsity Press, 1999), 9.

inventory but the results of the inventories are compiled and stored away as completed training and no follow-up work is done. Another example is that the training programs do not emphasize the work of the Holy Spirit or dependence on the Holy Spirit to accomplish what God has called the church to do in and through its leaders. The training programs provide for some group discussion about church problems but not any plans for solutions; and there is no emphasis on Bible study and prayer.

The training programs do not allow for the spiritual growth and development of the individual so that he or she can become a spiritually mature leader. The programs are generic in structure and irrelevant to the needs of the Chinese leaders and churches. A majority of these leaders are relatively young with a high school or lower level of education. In general, they are familiar with some Biblical knowledge but many are badly lacking in understanding of the importance and relevance of spiritual fruit bearing to their leadership roles and the necessity for interpersonal relationship skills.

2. Another problem that occurs with both pastors and laity is the emphasis placed on human effort to do kingdom building work. As a result, while work is being done, the Lord of the work is not being honored and glorified. Instead of the peace and joy that the work should bring, both laity and pastors are “burdened” emotionally, spiritually and physically. This creates a problem because such an environment breeds division.

3. Lack of emphasis on addressing the need for growing in the fruit of the Spirit and a lack of effective training programs to help pastors and laity identify their problems

and provide real and meaningful solutions that will offer everyone, including the entire church, the benefits of this training endeavor.

### **Basic Solutions**

I hope to develop Fruit of the Spirit training as a tool for the divine work of character molding, spiritual maturation and leadership skills development for Christian Chinese leaders. When I visited some of the churches, I noticed that there was much emphasis placed on human effort to accomplish God's work and that this resulted in a chaotic unstructured situation where there seemed to be a lack of spiritually beneficial content in the limited training programs that they were using. In response to this problem, I decided to develop a fruit of the Spirit training project to serve as a foundational training tool for the young leaders and their pastors. The benefit of this program is that it addresses the spiritual maturity of the individual and shows how the fruit of the Spirit empowers leaders to live daily Christ-like lives and how to be effective leaders in the church. In addition, with the fruit of the Spirit training program leaders who will be training other potential leaders can adjust the program to suit their cultural, social and political environment and it provides ample opportunities for prayer and Bible study – important disciplines necessary for spiritual development.

I also aim to encourage when necessary, participation of the entire church in these training sessions. I will place significant emphasis on the benefits of honestly identifying problems together and then developing biblical and cultural solutions for these problems.



While biblical solutions will be the dominant theme here, it is impractical not to consider cultural, social and political implications.

Growth in the fruit of the Spirit or spiritual maturity is so necessary for life within the church and yet it is so very seldom addressed within the church. Spiritual maturity is where the individual and the Holy Spirit work together for the sole purpose of growing the church into real spiritual fruit-bearing life and reflecting the power and love of Jesus Christ within its communities. The Scriptures place the highest value on the fruit of the Spirit: “Against such there is no law...” (Galatians 5:23)<sup>4</sup>

There are many good people whose notions of religious duties are shut up in churches or chapels and limited to singing and praying, reading the Bible and, listening to sermons, and who, even while they are doing good service in common life, do not feel that it is as much a religious duty to suppress the wish to retaliate as it is to sit in the sunshine of God’s love and to feel Christ’s joy and peace filling the heart. On the other hand many loud voices, some of them with great force of words and influence on the popular mind, are never wearied of preaching that Christianity is worn out as a social impulse, and that the service of man has nothing to do with the love of God. As plainly Paul’s first triad naturally leads to his third. When the spiritual life has realized its deepest secret it will be strong to manifest itself as vigorous in reference to the difficulties of life. When that heart is blessed in its own settled love, abounding joy and untroubled peace, faithfulness and submission will both be possible and self-control will not be hard.<sup>5</sup>

When there is discord among the leadership entity of any organization or church, there is the presence of stress, tension, disunity and a slowing down of the progress of critical work, which, in the case of the Chinese church, needs to be done in a continuous manner. This discord is evident and will serve as the tool for developing initial training

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<sup>4</sup> Gal. 5:23 (New International Version).

<sup>5</sup> Sam K. Williams, *Abingdon New Testament Commentaries Galatians* (Nashville, TN: Abingdon Press, 1997), 150.

steps toward a healthy environment in which the work of God's kingdom can be effectively done. Training on the Fruit of the Spirit and the importance of possessing this fruit and having the participants show evidence of this possession in practical everyday activities is the goal of this particular training exercise.

I consider this discord a hazard to kingdom building. In these times which we live, I believe that every moment is an opportunity for Christians to further the Gospel of Jesus Christ. Any disruption among those undertaking this ministry provides a disruption in the continuity of the work. For this reason, I will provide in a later chapter, a detailed training project which I will use for training Christian pastors and laity in China and the United States. There is also a sample of a basic training program that can be used for training small groups. (APPENDIX I)

There is another significant issue for consideration when discussing basic problems within the Chinese churches in Tong Huang, Putian and Gutian, Fujian province, China. We fail sometimes to go beyond just political and religious considerations. We do need to emphasize the necessity to look closely at how the dominant culture not only affects our lives in certain ways. "Moreover, as long as the ailment remains misidentified, not only is the likelihood of full recovery slim, but the possibility of further harm increased."<sup>6</sup> What then, when man must live in this dominant

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<sup>6</sup> Sam K. Williams, *Abingdon New Testament Commentaries Galatians* (Nashville, TN: Abingdon Press, 1997), 11.

culture? “Christians who are held captive to the way of life propagated by the dominant culture need a way of being liberated from that bondage.”<sup>7</sup>

The twentieth century is witness to the great expansion of kingdom building work: mission trips, feeding the hungry, religious seminars and retreats, and preaching and teaching conferences. As a result more emphasis has been placed on the “Gifts of the Spirit” rather than on the “Fruit of the Spirit.” What is the difference? “The gifts are the abilities the Spirit entrusts to Christians for the common good; the fruit are the virtues and graces the Spirit produces in the character of Christians.”<sup>8</sup> This fruit, not the gifts, is the evidence of the Spirit-filled life. The Fruit of the Spirit is more powerful than the Gifts of the Spirit. Fruit is that which identifies what and who we are. Where as gifts of the Spirit pertain to the skills, talents and interests we might have. We are known not by our gifts, but by our fruit and love is the most excellent fruit and “all the other eight Fruit of the Spirit are aspects of love.”<sup>9</sup>

The aim of this thesis is to train Chinese Christian leaders in Tong Huang, Putian and Gutian, Fujian province, China, in order to help them more effectively influence the building of healthier congregations and establish Christ-like patterns of thinking and acting.

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<sup>7</sup> Sam K. Williams, *Abingdon New Testament Commentaries Galatians* (Nashville, TN: Abingdon Press, 1997), 29.

<sup>8</sup> Stephen F. Winward, *Fruit of the Spirit* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1984), 9.

<sup>9</sup> Stephen F. Winward, *Fruit of the Spirit* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1984), 9.

## **Thesis Overview**

Chapter one's focus is based on existing problems and their settings within the church, among pastors and laity serving in various leadership roles. It emphasizes that the Fruit of the Spirit is the basic formation of Christian spirituality and describes what a Christian's basic character grows into, over time. Even though this chapter addresses several problems, such as lack of proper training, dependence on human effort for spiritual work, political, social and religious restrictions; there is one major foundational problem: lack of emphasis on addressing the need for growing in the fruit of the Spirit. This is a critical issue because if this problem is not identified and appropriate solutions found, there will be no solutions for the other listed problems. The training program is included in Appendix 1 offers a more comprehensive and practical illustration of how this problem can be addressed and leads us into accomplishing, in the following chapters, the goal of this thesis which is to help Christian leaders, particularly Chinese Christian leaders, cultivate a life of growing in the Fruit of the Spirit, establish Christ-like patterns of thinking and acting and encourage spiritual growth and strength in their personal lives and the life of the church. A sample example of a training program for leaders and laity is included in the appendices.

In Chapter two, emphasis is placed on developing the individual's spiritual life. This is important, because in order for any work to be done effectively within the church, the workers must be properly equipped to do God's kingdom building work. The chapter shows how the fruit of the Spirit is really God's love at work within us and how the Holy Spirit manifests the love of Christ in and out of us. We in turn, through the same love and

power of the Holy Spirit, are able to reflect God's Fruit and character, to and within the church.

In addition, chapter two defines and addresses from a biblical standpoint, spiritual maturity and how the presence of the Fruit of the Spirit is evidence of this maturity. It shows the role of the Holy Spirit in the development and continual application of God's work within us and through us, His work within our churches and communities. The chapter shows that the essential way to grow a church is to be faithful with our fruit which in turn will lead to a church of Jesus Christ – a Fruit-bearing church reflecting the transforming power of Christ.

Chapter three offers an exposition of scholarly thought and writings on the Fruit of the Spirit. It is focused on review of literature which complements my own thoughts and ideas that are manifested in my writing throughout this thesis. This chapter shows how the writings of certain authors have influenced and significantly impacted my thought process. This is the “reinforcement” chapter and it speaks with scholarly authority and testament of the importance and critical role of the Fruit of Spirit in assisting the individual and the church body in moving along towards fulfilling God's purpose in the nations.

Chapter four's focus is on the design of a project which will help me with an assessment inventory of where leaders and pastors see their churches right now in the Fruit of the Spirit growth process. I will design ten questions based on the characteristic

of each Fruit and have them distributed in Chinese and non-Chinese churches so that the responses would come from a wider cross section of churches and provide me with information to make a more comprehensive assessment of the strengths, weaknesses, similarities and differences among our churches as well as how to develop relevant and sustainable programs specifically geared for the growth of our twenty-first century churches in the Fruit of the Spirit. The results of this survey will be included in this chapter.

In the fifth and final chapter of this thesis, I address the outcome of the training sessions that were done with pastors and church leaders both in China and in the United States. I also addressed the issue of how churches can experience the divine exchange as Christ's character and nature prevail in them through the power of the Holy Spirit vibrantly and enthusiastically transforming the churches through the disciples of Jesus Christ as they in turn build and multiply churches throughout all nations. It is a Fruit-bearing church that will destroy the works of the flesh within its wall and within its communities and within the nations. In addition, chapter five will offer a number of Fruit of the Spirit surveys and evaluations for practical use in churches during their own training sessions.

In the up-coming chapter I will give a theological framework on the work of the Holy Spirit in the life of the individual so that we can see the importance of the Spirit-filled individual in the life of the church particularly as he or she manifests the attributes of the Holy Spirit and the characteristics of Christ. In addition, I deal with spiritual

maturity and give a practical definition of what I understand spiritual maturity to mean as relevant to the Fruit of the Spirit.

## CHAPTER TWO

### THE THEOLOGICAL FRAMEWORK

The desire of every authentic Christian and church is to live a new life centered in Jesus Christ, that is, to have the power of the Holy Spirit at work within. The book of Galatians offers a view of the Spirit's work. God has put His Spirit into our hearts (4:6) to move and lead us into new life. By the Spirit, we have real hope for gaining personal righteousness (5:5). Led by the Spirit we are liberated from the law's indictment against us (5:18). By the work of the Spirit we begin to demonstrate as our own, the very characteristics of Jesus (5:22).

The work of the Holy Spirit is described both in the Old and New Testaments and for those who can grasp it; the Holy Spirit is a source of comfort and power. Theologian Walter Kasper says: "The Holy Spirit is at work everywhere that human beings seek and find friendship with God...Through the Holy Spirit we are in God and God in us. Through Him we are God's friends, sons and daughters, who because we are impelled from within, serve God not as slaves but as free beings and who are filled with joy."<sup>1</sup> If the Spirit is so at work within our lives then as church leaders and members, He is also at work within our churches. Therefore, the church has the responsibility of preparing men and women, to live fruit-bearing lives in which God is glorified. Wherever the Spirit of God is at work, Christ becomes a reality. We have but to open ourselves individually and collectively for His pruning and purging. John Wesley Says: "He is wiser than you...Do

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<sup>1</sup> Walter Kasper, *Christian Believer: Knowing God with Heart and Mind* (Nashville, TN: Abingdon Press, 1999), 156.



not reason against Him, but let the prayer of your heart be: Mould as Thou wilt Thy passive clay.”

I placed importance and emphasis in chapter one, on leaders living Christian, Spirit-filled, fruit-bearing lives as we are encouraged and warned by Paul to do. Individuals make up the church and unless the attributes of the Fruit of the Spirit are developed and manifested in them, then whatever the individuals are showing, is what will be perceived as what the church is showing! The apostle Paul gives us a list of the Fruit of the Spirit in Galatians 5:22-23: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. What is so important about this fruit or why is it particularly necessary for development of Chinese leaders or all leaders for that matter within the church? The answer is, so that spiritual maturity may be evidenced in our pastors and leaders, primarily in their personal lives and generally within their churches. As is the spiritual maturity of the church leaders, so is the spiritual maturity of the church and only the Holy Spirit can accomplish a fruit-bearing church.

**Spiritual Maturity:** It is necessary here, to set forth a definition of spiritual maturity and to detail some aspects of a spiritually mature life. **A Definition:** Spiritual maturity is not easy to define since the word maturity conveys the idea and meaning of having already “grown.” The Apostle Paul said that spiritual growth is an ongoing process. “Not that I have already obtained all this, or have already been made perfect, but I press on to take hold of that for which Christ Jesus took hold of me.” (Philippians 3:12)

Spiritual maturity may be defined as the process of striving to grow in Christ with a heart committed to holy, unselfish living. It is the life of one who has chosen Christ over all else and everyday in every way seeks to live in obedience to God's rules as set out in the Bible. Spiritual maturity is reflected in the life committed to serving others, who is ethically and morally sound and practices the spiritual disciplines which enhance an intimate relationship with Christ. It is an outward expression of the characteristics of Christ which abide within.

The key indicator of spiritual maturity is one's ability to love in a godly way. To be spiritually mature is to strive to be like God. We have been called to imitate God. Paul wrote to the Ephesians: "Be imitators of God, therefore, as dearly beloved children and live a life of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God" (Ephesians 5:1-2). Even the Apostle Paul had not arrived, yet he continually pressed toward the prize of the high-calling in Christ Jesus and encouraged all of us to do the same: "So I say, live by the Spirit, and you will not gratify the desires of the sinful nature. For the sinful nature desires what is contrary to the Spirit and the Spirit what is contrary to the sinful nature. They are in conflict with each other, so that you do not do what you want" (Galatians 5:16, 17). The Holy Spirit imparts the power of God to the people of God (Acts 1:8). "He enables us to transcend our natural human capacities and limitations. The more of God's Spirit we have indwelling, the quicker we'll attain to spiritual maturity. Since the capacity to love in a godly way is a product of the

Holy Spirit, then spiritual maturity is also its fruit.”<sup>2</sup>

Even though many people have been Christians for a long time that does not guarantee spiritual maturity. They still fulfill some of the desires of the sinful nature that are contrary to living fully a life in the Spirit. Paul explains: “The acts of the flesh are obvious: sexual immorality, impurity and debauchery; idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy; drunkenness, orgies, and the like. I warn you, as I did before, that those who live like this will not inherit the kingdom of God.” (Galatians 5:19-21). “For many Christians, spiritual maturity is an elusive chimera. It is something they know they should aim for, yet they have no idea how to achieve it.”<sup>3</sup>

In continuing with spiritual maturity, we see that it is also identified as a fruit that the Spirit bears and one that evidences our own growth in the Spirit as followers of Jesus Christ and leaders and laity in the church. “In actual fact, using a rabbinic style of argumentation, Paul instructs the Galatian church to identify what the true ‘karpas’ or fruit of the Holy Spirit is by first defining what it is not and contrasting the two. The heresy (airasei - engendering division on the basis of false doctrine), and drunken style reveling are deeds of the flesh standing in the text of Galatians as mutually exclusive to the genuine fruit of the Spirit as ‘deeds of the flesh’ (erga tas sarkos); those practicing

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<sup>2</sup> Brian Knowles. “How Can We Achieve Spiritual Maturity”  
<http://www.biblestudy.org/basicart/how-can-we-achieve-spiritual-maturity.html> (accessed November 26, 2010).

<sup>3</sup> Brian Knowles. “How Can We Achieve Spiritual Maturity”  
<http://www.biblestudy.org/basicart/how-can-we-achieve-spiritual-maturity.html> (accessed November 26, 2011).

such things will not enter the Kingdom of Heaven (Galatians 5:21).<sup>4</sup> Spiritual maturity is key to a good fruit-bearing individual and a good fruit-bearing church. It should be encouraged and appropriate training and teaching incorporated into church study, even though from my experience many people find it so elusive.

Paul gives the church and its leaders a serious warning. If we refuse to pursue spiritual growth by ignoring sound biblical teaching and following and developing the Fruit of the Spirit individually and collectively, then we will face life without experiencing the power and benefits of God. We will surely be dwarfed in our spiritual development and as a result, be unable to teach and lead others into the fullness of a life in Christ. Spiritually immature pastors and leaders will have spiritually immature churches. However, the divine power of the Holy Spirit is always available to teach, lead and endue the followers of Christ with His power. Jesus Himself said:

“And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high” (Luke 24:4.)

Before we can do anything, no matter how well intentioned we are, we must tarry until we are endued with the power of the Holy Spirit. We should hunger and yearn for the Holy Spirit to be ever active in our personal lives and in our churches – without Him we will be most ineffective and shallow.

And hope does not put us to shame, because God’s love has been poured out into our hearts through the Holy Spirit, who has been given to us (Romans 5:5). But

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<sup>4</sup> Jacob Prasch. *Forgotten Word Ministries: A Review Of Gary S Greig's Pseudo Scholarly Apologetic For The Unbiblical Antics Of Todd Bentley And The Lakeland, Florida Sequel To The Failed Revivals Of Kansas City, Toronto, and Pensacola*, <http://www.forgottenword.org/prasch.html> (accessed November 26, 2010).

now I go my way to him that sent me... I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment. (John 16:5, 7-8).

Any attempt to live a life of holiness must be governed by an understanding of what life in the Spirit means and that in order to attain this life; we must have the power and presence of the Holy Spirit in our lives so that both our lives and our churches are fruitful. That is why Jesus encouraged and reminded His disciples always, that until and unless the Holy Spirit is present and active in their lives, in their message and in their “churches” then there will be no evidence of good, effective fruit-bearing. “But the Comforter, [which is] the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you” (John 14:26). It is the Holy Spirit and Him alone who possesses the power that we need and must have in order to reflect the life of Christ – in what we do, think and say. That’s how we are known – by the fruit we produce. “Fruit is the essential essence of our call. This is what is fundamental and indispensable for a capable leader and for an effective church!”<sup>5</sup>

We see from biblical texts that Jesus Himself used the example of fruit to teach the principle of man (pastors and church leaders) producing only what he has within him and if he does not possess the Spirit of Christ within him how can he produce fruit that will edify himself and his church? “A good tree cannot bear bad fruit, and a bad tree

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<sup>5</sup> R.J. Krejcir, Ph.D. in partnership with, Discipleship Tools. Into Thy Word Ministries and the Francis A. Schafer Institute of Church Leadership Development. 2009, [www.discipleshiptools.org/](http://www.discipleshiptools.org/) (accessed November 26, 2010).

cannot bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. Thus, by their fruit you will recognize them” (Matthew 7:18-20).

This is a law of nature. Trees will bear after their kind. Jesus uses this same principle to teach on the moral and immoral nature of man and how man is unable to produce good fruit where there are no good trees, but the underlying factor is that good fruit can only be produced by the power of the Holy Spirit. When Spirit-filled and Spirit-ruled people come together as a church then there is a Spirit-filled church. There is much emphasis placed on the Spirit-filled individual because that is critical to having a Spirit-filled church. The “church” is comprised of these Spirit-filled believers – collectively, all showing the product of good trees – Fruit of the Spirit.

Let us look at the Greek translation of the Galatians fruit of the Spirit and the singular meaning of each fruit. These translations by themselves do not tell us much, but if we look at the deeper meaning of each fruit from the original Greek, then we get a deeper sense of the value, importance, relevance and necessity of the fruit, for spiritual maturity in individual lives and in the church.

**Love:** (agape) – feminine noun "divine love" "affection" – that love which seeks only the highest good of others. It is this love that Paul mentions in our text, and defines love in 1 Co 13:4-8a. Jesus uses the same word in Mt 5:43-48 where He tells us to love our enemies. This agape love is also expression of love-feasts – expressing and fostering mutual love in a meal which used to be held by Christians before the celebration of the Lord’s Supper and where poor and wealthy Christians mingled and together partook of

the food which was provided at the expense of the wealthy.”<sup>6</sup> The highest form of this love is God’s self-giving love as expressed in John 3:16: “For God so loved the world that he gave His only begotten Son.” Love: “Is not based on emotions or feelings. It is a decision to be committed to the well being of others without any conditions or circumstances.”<sup>7</sup> The best example of love for the believer and unbeliever alike is seen in one of the most famous Bible text of all times: “For God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life” (John 3:16). This is the highest and deepest form of love and the example of love that all of us – individuals and churches should aspire to. Jesus commanded us again: “Love one another as I have loved you” (John 15:12). This fruit is the foundation on which all the other fruit are based and without it no training program, no teaching and no Bible study will be effective in the lives of the believer and in the life of the church. Discipleship will be in “form” only, with no significant spiritual power and maturity.

**Joy:** (chara) - feminine noun “cheerfulness, delight;” from a word meaning “happy” and a salutation meaning, “Be well!” This joy is to attain to the blessedness at the right hand of God in heaven (Hebrews 12:2). Joy that comes about only by the Holy Spirit.<sup>8</sup> Joy: “Is more than happiness. It is not based on financial success, good health or popularity. By believing in God, obeying His will, receiving His forgiveness,

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<sup>6</sup> <http://www.blueletterbible.org/study/tsk/tsk.cfm?b=Gal&c=5&v=22&t=NIV>  
– Strong’s G26, (accessed November 26, 2010).

<sup>7</sup> Brochure: How the Spirit Works In and Through Believers: The Fruit of the Spirit (Torrence, CA: Rose Publishing 2004).

<sup>8</sup> Brochure: How the Spirit Works In and Through Believers: The Fruit of the Spirit (Torrence, CA: Rose Publishing 2004).

participating in fellowship with other believers, and sharing the Gospel, believers will experience joy”<sup>9</sup> Our churches have work to do. Joy breeds a spirit of rejoicing. One does not have to be happy to experience joy. Joy is important to the believer because as pastors and leaders encounter discouraging situations and circumstances, the spirit of joy will enable them they continue to look at effective ways to encourage those whom they are leading and ways to develop effective programs to lead them.

The fruit of the Spirit is . . . joy: One of the greatest marketing strategies ever employed is to position the kingdom of Satan as the place where the fun is and the kingdom of God as the place of gloom and misery. But the fruit of the Spirit is joy. Paul knew this joy personally; he could sing when manacled in a dark prison dungeon! (Acts 16:25). Barclay on *chara*, the Greek word for joy: “It is not the joy that comes from earthly things, still less from triumphing over someone else in competition. It is a joy whose foundation is God.”

**Peace:** (eirene) - feminine noun "peace, by implication, prosperity!" Peace, quietness, rest, to be at “one” again.<sup>10</sup> Many Christians and non-Christians have the wrong concept or understanding of peace. “It is a state of assurance, lack of fear, and sense of contentment. It is fellowship, harmony, and unity between individuals. Peace is freedom from worry, disturbance and oppressive thoughts.”<sup>11</sup> The Bible tells us: “Let us therefore make every effort to do what leads to peace and to mutual edification” (Romans 14:19). Peace is a fruit that every human heart yearns for. “Peace means more than living a life with no conflict or being quiet, still and at rest. It is used for the calmness that a

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<sup>9</sup> Brochure: How the Spirit Works In and Through Believers: The Fruit of the Spirit (Torrence, CA: Rose Publishing 2004).

<sup>10</sup> Brochure: How the Spirit Works In and Through Believers: The Fruit of the Spirit (Torrence, CA: Rose Publishing 2004).

<sup>11</sup> Brochure: How the Spirit Works In and Through Believers: The Fruit of the Spirit (Torrence, CA: Rose Publishing 2004).



nation or city enjoys when it has a caring, competent, and secure leader.”<sup>12</sup> Peace is a fruit that at this time in our history is necessary for our churches today to be able to manifest to the world. This is a virtue that as a church, we want the world to see. This is what a huge percentage of people – saved and unsaved are looking for – peace. However, there is so much moral and spiritual discord within our churches, that they need a Holy Spirit transformation so that they can send forth a meaningful message of peace.

“The fruit of the Spirit is ...peace: This peace is peace with God, peace with people, and it is a *positive* peace, filled with blessing and goodness – not simply the absence of fighting. We could say that this peace is a *peace of the Spirit*, because it is higher than what comes when everything is calm and settled. This is a peace of God, which surpasses all understanding (Philippians 4:7).

The Greek word for peace is *chara*, and it “means not just freedom from trouble but everything that makes for a man’s highest good.”<sup>13</sup>

**Longsuffering (Patience):** (makrothumia) - feminine noun "longanimity, forbearance, fortitude," from a word meaning "with long enduring temper." The temper which does not easily succumb to suffering – the self-restraint which does not hastily retaliate a wrong "Endurance, constancy, and perseverance,"<sup>14</sup> No one in the whole world is more patient with us than God. Patience is “slowness in avenging wrong. It is the quality of restraint that prevents believers from speaking or acting hastily in the face of disagreement, opposition, or persecution. Patience is bearing pain or problems without

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<sup>12</sup> Thomas E. Trask & Wayne I. Goodall, *The Fruit of the Spirit. Becoming the Person God Wants You to Be* (Grand Rapids, MI: Zondervan, 2000), 59.

<sup>13</sup> David Guzik, “Commentaries: Study Guide for Galatians 5”(©2001). [http://www.blueletterbible.org/commentaries/comm\\_view.cfm?AuthorID=2&contentID=8031&commInfo=31&topic=Galatians&ar=Gal\\_5\\_23](http://www.blueletterbible.org/commentaries/comm_view.cfm?AuthorID=2&contentID=8031&commInfo=31&topic=Galatians&ar=Gal_5_23) (accessed November 27, 2010)

<sup>14</sup> Dr. Bill Bailey, *Word Study: A Word in Due Season*. The Fruit of the Spirit Newsletter: Faith and Victory Church (Springfield, Missouri April 1991).

complaining.”<sup>15</sup> Although it is not a fruit that is stressed much, it is a vital force necessary for the training and development, particularly of young pastors and lay leaders. The Bible tells us: “A patient man has great understanding, but a quick-tempered man displays folly” (Proverbs 14:29). We need to do a better job in our churches in promoting the fruit of patience.

**Kindness:** (chrēstotēs) - feminine noun "goodness of heart," "kindness," "usefulness, moral excellence," from a word meaning "employed" or "useful" according to Strong; "moral goodness, integrity"<sup>16</sup> This is the fruit we display when we make that special effort to make others comfortable and at ease. We should always begin practicing the evidence of this fruit in our homes among our family members. This is what the Bible says: “And God raised us up with Christ and seated us with Him in the heavenly realms in Christ Jesus, in order that in the coming ages He might show us the incomparable riches of His grace through His kindness to us in Christ Jesus” (Ephesians 2:6,7). A kind spirit draws people to people. If a leader does not show kindness, it will be difficult for him or her to lead. No one wants to follow an unkind person. Basing my training program on the Fruit of the Spirit is conducive to producing good leaders. A church will have great leaders if it invests in their training on the importance of the Fruit of the Spirit.

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<sup>15</sup> Brochure: How the Spirit Works In and Through Believers: The Fruit of the Spirit (Torrence, CA: Rose Publishing 2004).

<sup>16</sup> KJV Thayer's New Testament Greek Lexicon. Lexicon entry for Strong's Greek Lexicon, Number 5544.  
<http://www.blueletterbible.org/search/translationResults.cfm?Criteria=kindness&t=> (accessed on November 27, 2010).

**Goodness:** (agathosune) “goodness, virtue, or beneficence,” according to Strong; “uprightness of heart and life,” Thayer; “...sterner quality by which doing good to others is not necessarily by gentle means.”<sup>17</sup> Throughout the Bible we are encouraged to do good. Peter tells us: “Who is going to harm you if you are eager to do good (1 Peter 3:13)? Daniel resolved not to defile himself (Dan1:8) and David, in one of the most popular and well-loved psalms tells that, “Goodness and mercy will follow me all the days of my life” (Psalm 23:6). “Goodness is the selfless desire to be open hearted and generous to others above what they deserve.”<sup>18</sup> This is a fruit that works from the inside out and is an essential tool for leaders to use in an effort to confront themselves on the issues of their hearts. A good tree will bear good fruit.

**Faithfulness:** (pistis) - "persuasion, credence, conviction, truth toward God," from a word meaning "to pacify or consent." "A conviction based upon hearing,"<sup>19</sup> This fruit gives birth to dependability, loyalty, trust and consistency. Faithfulness is “firm devotion to God, loyalty to friends and dependability to carry out responsibilities. Faith is the conviction that even now God is working and acting on one’s behalf.”<sup>20</sup> Revelation expresses faithfulness this way: “Be faithful, even to the point of death, and I will give you the crown of life” (Rev 2:10b) and Proverbs teaches: “Let love and faithfulness never leave you, bind them around your neck, write them on the tablet of your heart” (Proverbs 3:3). Faithfulness anchors the worker in God’s kingdom building process. One who is

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<sup>17</sup> Sakac Kubo, *Greek-English Lexicon* (Grand Rapids, MI: Zondervan, 1975), 179.

<sup>18</sup> Sakac Kubo, *Greek-English Lexicon*. Goodness (Grand Rapids, MI: Zondervan, 1975), 179.

<sup>19</sup> Sakac Kubo, *Greek-English Lexicon*. Faithfulness (Grand Rapids, MI: Zondervan, 1975), 179.

<sup>20</sup> Sakac Kubo, *Greek-English Lexicon*. Goodness (Grand Rapids, MI: Zondervan, 1975), 179.

committed to serving and teaching others must have a faithful spirit because there are sometimes when the worker feels no one is listening, no one cares. Faithfulness helps him to stay put and continue to labor for the Lord.

**Gentleness:** (πραΐοτες) - "gentleness," by implication, "teachableness, humility." "mildness of disposition, gentleness of spirit, meekness"<sup>21</sup> Just the very thought of the word helps to put people at ease. "Gentleness is a humble, non-threatening demeanor that derives from a position of strength and authority, and it is useful in calming another's anger. Gentleness is not a quality that is weak and passive."<sup>22</sup> Jesus described Himself as gentle and humble and every leader is cautioned to do and be the same.

**Temperance (self-control):** (εγκράτεια) - "self-control," from a word meaning "to be strong in a thing, masterful." "The various powers bestowed by God upon men are capable of abuse, the right use demands the controlling power of the will under the operation of the Spirit of God."<sup>23</sup>

Jesus said: "I have come that you may have life and have it to the full" (John 10:10). "The prize of eternal life is worth the strict training and denial of our sinful nature."<sup>24</sup> "Self-control is to restrain one's emotions, actions, and desires, and to be in

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<sup>21</sup> Strong's Concordance. "Gentleness," Number 4236.

<sup>22</sup> Strong's Concordance, "Gentleness," Number 4236.

<sup>23</sup> Strong's Concordance, "Self-Control," Number 1466.

<sup>24</sup> Thomas E. Trask & Wayne I. Goodall, *The Fruit of the Spirit: Becoming the Person God Wants You to Be* (Grand Rapids, MI: Zondervan, 2000), 159.

harmony with the will of God. Self-control is doing God's will, not living for one's self."<sup>25</sup> Any leader must practice the fruit of self-control. We have seen the results of lack of self-control in our leaders in America and countries around the world. Self-control constrains the leader and preserves his or her testimony. When a leader falls, a part of the church falls or suffers with him or her. Self-control helps leaders to yield their wills to the will of God so that God's work can be done in and through them. Many times, as leaders our wills fight for control even above and beyond what we know God has willed for us. Self-control is necessary as a training tool because it brings into play, wisdom, understanding, ethics and surrender to God.

"The fruit of the Spirit is . . . self-control: The world knows something of self-control, but almost always for a selfish reason. It knows the self-discipline and denial someone will go through for themselves, but the self-control of the Spirit will also work on behalf of others."<sup>26</sup>

When we look at the Fruit of the Spirit in their more extensive meanings we have a more comprehensive understanding which goes beyond our simply understanding the English word. For example, peace can mean "prosperity" as well as "being one again." This strongly indicates the absence of situations and circumstances which cause distress, anxiety and worry. It also indicates a spirit of reconciliation as Paul wrote "God was

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<sup>25</sup> Brochure: How the Spirit Works In and Through Believers: The Fruit of the Spirit (Torrence, CA: Rose Publishing 2004).

<sup>26</sup> David Guzik, "Commentaries: Study Guide for Galatians 5," (©2001). [http://www.blueletterbible.org/commentaries/comm\\_view.cfm?AuthorID=2&contentID=8031&commInfo=31&topic=Galatians&ar=Gal\\_5\\_23](http://www.blueletterbible.org/commentaries/comm_view.cfm?AuthorID=2&contentID=8031&commInfo=31&topic=Galatians&ar=Gal_5_23) (accessed November 28, 2010).

reconciling the world to himself in Christ, not counting people's sins against them. And he has committed to us the message of reconciliation" (2 Corinthians 5:19). We don't normally think of reconciliation when we think of peace, but now we have a picture of a spiritually matured church. We can imagine a church where the Holy Spirit is active and vibrant and the spirit of reconciliation is evident in the life of the church. Pastors and laity understand that the message of reconciliation has been given to them and so they do not count offenses done against them, or stay in un-forgiveness, but rather they love and forgive each other just as Christ did on the cross for them – that is a picture of real church with real people, who, by the power of the Holy Spirit are experiencing real peace.

Another example is temperance (self-control). Self-control comes from a word meaning "to be strong in a thing, masterful." If we were to stop right there, it would be easy to see why there is so much abuse of power and mastery of the rich over the poor, the strong over the weak and the powerful over the seemingly powerless. These various powers are bestowed by God, as gifts to man; but man has perverted this power and become abusers of what God intended for good. This abuse is prevalent even within the church! A further explanation of the word states that the right use demands the controlling power of the will under the operation of the Spirit of God. So, it's not just a matter of "willing" not to be abusive because of power; it's that the will must be controlled under the operation of the Holy Spirit.

Paul did not limit his teaching on the fruit of the Spirit to Galatians 5:22. He included the necessity of other virtues as shown in the Epistles: Corinthians 13 – the love

chapter, Philippians 4:8: “Finally, brothers and sisters, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things” and Colossians 3:12-16: “Therefore, as God’s chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. Bear with each other and forgive one another if any of you has a grievance against someone. Forgive as the Lord forgave you. And over all these virtues put on love, which binds them all together in perfect unity. Let the peace of Christ rule in your hearts, since as members of one body you were called to peace.”

Living lives that show production of the fruit of the Spirit requires effort on the Christians’ part and this life should be reflected in the life of their churches. It demands cooperation with the Holy Spirit in his work in the believer’s life. The Christian life should reflect a combination of the work of the Spirit of God and the cooperation of the will of the individual. This means that pastors and leaders must understand the necessity for this combination of Spirit and will within the individual’s life and by extension within the church. We can begin by looking at this commentary from the Abingdon New Testament:

“Fruit” as a metaphor of the product or consequence of human effort is familiar in the Hebrew Bible and Jewish literature. The singular form of the noun is note worthy. Why not the plural, so as to correspond more exactly to “works”? Love, joy, peace, patience, kindness, goodness, faith, gentleness, and self-control (vv. 22-23) are certainly multiple traits of character. Perhaps Paul is saying that the Spirit’s fruit is not sometimes this, sometimes that; rather, the lives of Spirit-led persons are constantly and consistently marked by all these traits. Or perhaps the single fruit of the Spirit is love and the other eight traits are all love’s constituents and manifestations, counterbalancing the eight sins of mind and heart so destructive of community in verses 20-21. Paul’s metaphor suggests that these

qualities of character are not the results of human vigilance and determination. They are the unnatural but inevitable produce of God's Spirit energizing, working in and working through, the lives of believers. And, one cannot fail to notice, this particular fruit is precisely what nourishes community.<sup>27</sup>

We must remember that even though we have to cooperate with the Spirit of God to show fruit in our lives, our actions are limited because we are not in control of the "fruit producing process." Paul warns us of our limitation and we should heed his warning. He says: "So neither he who plants nor he who waters is anything, but only God, who makes things grow. The man who plants and the man who waters have one purpose, and each will be rewarded according to his own labor. For we are God's fellow workers; you are God's field, God's building" (1 Corinthians 3:7-9). One may ask: Why is there so much emphasis on the individual fruit-producing process? We should never lose sight of the fact that the church is made up of a collective body of individual "believers" and as such our churches will be as strong as are those who make-up their congregations. A Spirit-filled pastor is not a guarantee for a Spirit-filled, good fruit-bearing church. The workers field must also be properly tended and nurtured in order for good fruit to be produced. Paul in 1 Timothy 4:16 warned Timothy: "Watch your life and doctrine closely. Persevere in them, because if you do, you will save yourself and your hearers." Even though the warning was to Timothy, it was for the benefit of those that would hear him – the church!

We are God's field; which means He is the Gardener and if we have accepted Jesus Christ as our Lord and Savior, we are allowing God to do His work in the gardens

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<sup>27</sup> Sam K. Williams, *Abingdon New Testament Commentaries Galatians* (Nashville, TN: Abingdon Press, 1997), 150.



of our lives – that is, in the life of the church. “The church is God’s cultivated field; ultimately, it is God who gives the growth. There is no rigorous technique or process that will guarantee the church’s faithfulness and fruitfulness.”<sup>28</sup> We must never forget that God is the Giver of the fruit and the Holy Spirit works within us to manifest this God-given blessing.

There are certain things about our field that we need to understand. As the church leaders are studying the leadership training material, it will be good for our theological reflection, to consider our own soil: “understand the composition of our soil, locate some of the rocks in our field and discern the character of those surrounding and competing plants.”<sup>29</sup> The church has to keep in remembrance that one of its primary functions is its mission to the world – to teach, preach and make disciples of all nations, but it must be equipped to do that and to nurture and protect its fields and plants so that the fruit-producing process will be continuous and continuously good.

### **Theological Reflection**

We begin this time of theological reflection so that we can lay the foundation for understanding the necessity of the fruit of the Spirit in the life of every believer who desires to fulfill God’s purpose in his or her life. We need to show others who we are, by the distinctiveness of our fruit and in order for us to do that, we must have good knowledge of how to cultivate and nurture our fruit. This is what Guzik says: “God is

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<sup>28</sup> Philip D. Kenneson, *Life on the Vine* (Downers Grove, IL: InterVarsity Press, 1999), 30.

<sup>29</sup> Philip D. Kenneson, *Life on the Vine* (Downers Grove, IL: InterVarsity Press, 1999), 31.

good enough, and big enough, to change everything with but the fruit of the Spirit.”<sup>30</sup> He also adds that: “The goal of the Christian life is to be conformed to the image of Christ by the power of the Holy Spirit. Yet God has not called us out of darkness simply for our own sake. God has called us to be light to the nations.”<sup>31</sup> Let us now reflect on the transformative process that is necessary for us to grow collectively as a church into Christ.

For the purpose of this project, this research will use the following working definition of the Fruit of the Spirit:

**Love:** The inherent desire to do something nice for or to give of your best to someone else. This is when you consider the well being of another person and act accordingly even if it means taking an unpopular stand on behalf of those considered the last and the least, who cannot stand up for themselves. It is your refusal to be unkind to someone who has wronged you, even when you have the opportunity to do so. It is wanting the greatest good for others and doing everything you can to make it happen and therefore, reflecting the love Christ has for you.

**Joy:** Having a sense of confidence in someone – for the believer, in God, that even if your current situation or circumstance may cause you sorrow, you have the

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<sup>30</sup> David Guzik, “Commentaries: Study Guide for Galatians 5,” (©2001). [http://www.blueletterbible.org/commentaries/comm\\_view.cfm?AuthorID=2&contentID=8031&commInfo=31&topic=Galatians&ar=Gal\\_5\\_23](http://www.blueletterbible.org/commentaries/comm_view.cfm?AuthorID=2&contentID=8031&commInfo=31&topic=Galatians&ar=Gal_5_23) (accessed November 29, 2010).

<sup>31</sup> David Guzik, Commentaries: Study Guide for Galatians 5. ©2001 [http://www.blueletterbible.org/commentaries/comm\\_view.cfm?AuthorID=2&contentID=8031&commInfo=31&topic=Galatians&ar=Gal\\_5\\_23](http://www.blueletterbible.org/commentaries/comm_view.cfm?AuthorID=2&contentID=8031&commInfo=31&topic=Galatians&ar=Gal_5_23) (accessed November 29, 2011).

expectation and trust in that someone, to deliver you. It is trust in the deliverer for your expected end that brings you joy even if you have to wait a while for its manifestation.

**Peace:** The place within where you are totally surrendered to Christ whether it is at a time of great disappointment or great happiness. It is not merely being quiet, because you can be quiet but not at peace. It is a state of your mind that enjoys tranquility because you have rested in Christ and have truly cast all your cares on, thus you enjoy the tranquility and blessedness of the peace of Christ.

**Patience:** This fruit is an integral part of our mind and thoughts. It causes us to face in a personal way, the life of Christ and to observe how He lived among people who for the most part hated Him and were very vocal with their displeasure of His actions. The Bible tells us that if we follow Christ we too will suffer persecution. However, if we follow Christ we will have a perfect example of how to walk in patience. Like Christ, we should strive to go for long periods of time without retaliating against those who offend us (1 Peter 2:23).

**Kindness:** This is how we physically show the love of Christ that is within us when we relate to others in a kind and loving way. When you help others out with food, clothes, shelter or financially, without expecting anything in return, you express the kindness and love of Christ in a tangible way and make Him known to others and show to the world that we are Christians.

**Goodness:** This is the fruit that makes people liked by and loveable to others.

This fruit helps us to display honesty, integrity, love and compassion to others and also helps us to do the right thing like Joseph did. Even though he was betrayed and sold into slavery, when he had the opportunity for revenge, he chose to do good to the very ones who had cause him hurt and pain.

**Faithfulness:** When you know and understand that God is reliable, trustworthy, dependable and loyal, then God's faithfulness awakens these same qualities within you. God calls the church to be faithful but like Israel the church is unfaithful to God, doing its own thing in its own way. We are called to faithfulness to Him and to each other as reflected in our lives by our keeping of His commandments. God on His part grants us access to Him by which He ministers great blessings of His Spirit, giving us the means to be faithful.<sup>32</sup>

**Gentleness:** This is the fruit that helps you to be free from self-exaltation and fully submitted to the will of God in your relationship with Him and with others. Paul urges us in Colossians 3:12 to clothe ourselves in gentleness. In Titus 3:2 Paul encourages Titus to do good and to have a humble and gentle spirit. That means you are to find ways to help those in need yet you have to be able to do it in love and keep your own personal feelings in check, not showing-off your good deeds so that people can praise you.

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<sup>32</sup> <http://www.cgg.org/index.cfm/fuseaction/Library.sr/CT/PERSONAL/k/244/Fruit-of-Spirit-Faithfulness.htm> (accessed November 29, 2010).

**Self-control:** This is where we allow God to be in control of our will and hearts so that we can be disciplined and show restraint and obedience to God in situations where we are tempted to lash out in anger at others or to act without restraint even in our eating and other behaviors. It is this fruit that assists us with preventing unhealthy addictions to things like drugs, alcohol, pornography, over-eating and gambling.

## **Transformation**

If we do not possess the fruit of the Spirit we can do nothing in our Christian walk that will make us effective and successful workers for God's kingdom. Vine defines fruit as "the visible expression of power working inwardly and invisibly, the character of the fruit" being evidence of the character of the power producing it."<sup>33</sup> Paul tells us that, "when we were controlled by the sinful nature we bore fruit for death; when we serve in the new way of the Spirit we bear fruit to God" (Romans 7:4-6). The condition of our hearts determines the quality of our fruit. "Different heart conditions lead to different kinds of fruit. God's desire is that we bear "the fruit of the Spirit" (Galatians 5:22), a "harvest of righteousness and peace" (Hebrews 12:11).<sup>34</sup>

We cannot, however, hope to be transformed into lives of holiness, peace and righteous on our own or by simply willing or claiming our lives to be thus transformed. Jesus knows that we are prone to trust our frail abilities and so He warns us: "apart from me you can do nothing" (John 15:5). We will do well to take heed of His warning. We

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<sup>33</sup> James L.Morrisson. "Scripture Insights.Com: The Fruit of the Spirit". <http://www.scriptureinsights.com//Fruit1.html>, 2001 (accessed November 30, 2010).

<sup>34</sup> James L.Morrisson. "Scripture Insights.Com.: The Fruit of the Spirit". <http://www.scriptureinsights.com//Fruit1.html>. 2001 (accessed November 30, 2010).

bear in mind always that our lives are not being transformed as a matter of possessing individual spiritual maturity. We are transformed into mature spiritual individuals for the benefit of the church and ultimately for those who will hear us there – whether the “church” be within our community, within our nation or in the world.

Fruit-Bearing Church: As I said earlier: fruit is “the visible expression of power working inwardly and invisibly.” As a trainer and as the one charged with the development of a training program that will be spiritually and practically beneficial for pastors and laity in the Chinese churches, both in America and in China, my emphasis will definitely be on transforming lives through the power of the Holy Spirit. My goal is to equip a new breed of leaders whose churches will reflect a clear and powerful picture of God at work in His church, so that congregations can be empowered to be effective disciples of Jesus Christ and empowered to make disciples of all nations.

Why is it necessary for pastors and leaders in Chinese churches to have a clear understanding of the fruit of the Spirit and the importance of having these fruit actively at work in their lives, if they are to be effective ministers of the Gospel of Jesus Christ? I pondered this question as I prepared to develop a training program for them. First, I realized that I myself, had to have not only an understanding of a fruit bearing life, but that it was critical for my life to show evidence in my day to day lifestyle of how the Holy Spirit was and continues to be at work in me and that my primary focus is not simply on developing my own spiritual maturity but on seeking to develop the spiritual maturity of pastors and church leaders so that ultimately the Holy Spirit will work through

us and “those that hear us” as Paul warned Timothy. God’s goal is to have a good fruit producing church, and that can only happen if we as leaders make a focused effort to teach, preach and train our leaders and our congregations on the Holy Spirit and His role in helping the church develop into what God desires for the church to become in fulfillment of His divine purpose.

Since I am going to be the presenter of this program, a good foundational starting point would be for me to share from my personal experiences what a fruit-bearing life entails: joys, sorrows, challenges, sacrifices, discipline and godliness and how these work together to perform the transformative work of the Holy Spirit in the lives of those who practice them. Not only will this show them the practical side of developing a fruit-bearing life but hopefully, it will help them to see in me a life that is pleasing and glorifying to God and most importantly, how fruit bearing life transforms a person into a clearer picture so that both God and man can have a clear vision of the transformed life. I believe that if we want to see the transformative work of God taking place in someone’s life, then we who are the teachers and the encouragers should ourselves have experienced the transformative work of God in our own lives.

There is another very important aspect of fruit-bearing that Jesus emphasized. If we are mindful of Jesus’ teaching, we see how He equates fruit-bearing and discipleship. This is what Jesus tells us: “It is for the Father’s glory that you bear much fruit, showing yourselves to be my disciples” (John 15:8). Any theological explanation or framework must emphasize the biblical fact that effective discipleship must hold hands and walk

closely together with evidence of fruit-bearing. This should be evidenced both in the one who is the “discipler” and the one being “discipled.” This is taken from Martin Luther’s commentary on Galatians: “Those who follow the Lord bring with them most excellent fruits and maximum usefulness, for they that have them give glory to God and with the same, do allure and provoke others to embrace the doctrine and faith of Christ.”<sup>35</sup> This places both emphasis on obligation on the church for it is the very best tool for effective and sustainable discipleship.

The life of the Christian leader, pastor or teacher must also reflect a Christ-like life by the way that we treat our brothers and sisters. This should be foundational teaching for any leader and foundational lessons for new and seasoned students. This is particularly critical in the preparation and development of any training program, particularly when the trainer knows that tension already exists among those whom he will be training. The Bible says: “We know that we have passed from death to life because we love the brethren” (1 John 3:14). This is so very important, because a fruit-bearing life shows evidence that the Holy Spirit lives within us and so “the Holy Spirit, when He is indwelling a believer, produces love in the heart for every other believer.”<sup>36</sup>

We still are faced with the question why is bearing fruit so very important to a training program for pastors and leaders within the Chinese church. Part of the answer is

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<sup>35</sup> Thomas E. Trask and Wade I. Godall, *The Fruit of the Spirit: Becoming the Person God Wants You to Be* (Grand Rapids, MI: Zondervan, 2000), 19.

<sup>36</sup> J. Vernon McGee, *Through His Spirit: The Person and Unique Work of the Holy Spirit* (Nashville, TN: Thomas Nelson Publishers, 2003), 185.



that bearing the fruit of the Spirit is like an anchor for our lives. It keeps us grounded in a life that is pleasing to God by assisting us in making right decisions based on the very attributes of the fruit. It changes our mindset from a self-centered to a God and others centered lifestyle. The fruit of the Spirit directs our motives even when our flesh desires to do that which is not pleasing to God. “The flesh wants to have its way... So there is a danger of producing something besides fruit, and that which the flesh produces is not something God can use.”<sup>37</sup> The fruit of the Spirit constrains us. This absolutely means that we can never achieve this God-centered, fruit-producing life unless by the power of the Holy Spirit. He lives within us and He lives within the church. He is a vital source for spiritual maturity among our pastors, leaders and churches; He gives us clear vision of where God wants us to go and what He wants us to do. We can do nothing except for this Spirit of Christ who lives within us. So the questions are:

- Is there evidence of the Fruit of the Spirit in your life?
- Is there evidence of the Fruit of the Spirit in your church?
- To what degree are these fruit realities in your church today?

What are these fruit of the Spirit? Below are two lists from popular versions of the Bible, on the Fruit of the Spirit.<sup>38</sup> You may use this comparison table for your meditation and reflection (Table 1).

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<sup>37</sup> J. Vernon McGee, *Through His Spirit: The Person and Unique Work of the Holy Spirit* (Nashville, TN: Thomas Nelson Publishers, 2003), 182.

<sup>38</sup> Peter Scazzero, *Emotionally Healthy Spirituality* (Nashville, TN: Thomas Nelson Publishers, 2006), 20.

## Comparison Table of Fruit of the Spirit Based on Two Translations

### New International Version (NIV)

### The Message

Love	Affection for others
Joy	Exuberance for life
Peace	Serenity
Patience	A willingness to stick with things
Kindness	A sense of compassion in the heart
Goodness	A conviction that a basic holiness penetrates things and people
Faithfulness	Involved in loyal commitments
Gentleness	Not needing to force our way in life
Self- Control	Able to direct our energies wisely

Paul makes comparison between the “works of the flesh” and the “fruit of the Spirit.” He notes that the works of the flesh will exclude persons from the kingdom of God, but against these “works of the flesh,” Paul posits the “fruit of the Spirit.”

Galatians (22-23): Examples of the fruit of the Spirit that walking in the Spirit produces in our lives. But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law. God is good enough, and big enough, to change everything with but the fruit of the Spirit. The fruit of the Spirit can always conquer the works of the flesh. Significantly, it is the fruit of the Spirit set across from the works of the flesh. Works are works, and fruit is fruit. Fruit has several important characteristics.

- Fruit isn’t achieved by working, but is birthed by abiding.
- Fruit is fragile.
- Fruit reproduces itself.
- Fruit is attractive.

- Fruit nourishes.<sup>39</sup>

The tensions and conflicts which existed in the churches in Galatia, mirror the tensions and conflicts in our churches today especially between pastors and laity leadership, both in the spiritual and social contexts. Paul's solution was to place emphasis on the necessity for the Fruit of Spirit to be exemplarily evidenced in and among us. In other words, if we are to avoid conflict and tension in our personal lives and in our churches, then our dependency must be on God through faith in Jesus Christ and empowerment by the Holy Spirit. He knew that we would never be able to walk in the Spirit much less enjoy the Fruit of the Spirit on our own, no matter how great our intentions are to be obedient. That's why he encourages us to walk in the Spirit so that we could be able to bear the Fruit of the Spirit. Love for each other must take precedence in our lives and in our churches. It is the trademark for Christian believers.

"Paul's metaphor suggests that these qualities of character are not the results of human vigilance and determination. They are the unnatural but inevitable produce of God's Spirit energizing, working in and working through, the lives of believers. And, one cannot fail to notice, this particular fruit is precisely what nourishes community."<sup>40</sup>

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<sup>39</sup> David Guzik. "Commentaries: Study Guide for Galatians 5,".( ©2001).  
[http://www.blueletterbible.org/commentaries/comm\\_view.cfm?AuthorID=2&contentID=8031&commInfo=31&topic=Galatians&ar=Gal\\_5\\_23](http://www.blueletterbible.org/commentaries/comm_view.cfm?AuthorID=2&contentID=8031&commInfo=31&topic=Galatians&ar=Gal_5_23) (accessed November 30, 2010).

<sup>40</sup> John W. Ritenbaugh. "Fruit of the Spirit. Bible Tools: *Forerunner*, Personal,"(February 1998),  
<http://www.bibletools.org/index.cfm/fuseaction/Library.sr/CT/PERSONAL/k/294/The-Fruit-of-Spirit.htm#ixzz15TyDSWBw> (accessed November 30, 2010).

This commentary of secular Greek from the Theological Dictionary I believe is important because it gives us a good variety of the meaning of fruit that we do not get when the meaning of “fruit” is given. It is a deeper spiritual expression of what fruit really means and allows for a good study topic in church or small group Bible studies. The different versions and uses of fruit are eye-opening and are lessons begging to be taught. The Greek word for fruit is *karpós* and we find that it is used in: a) the literal sense “fruit and b) the general sense ‘product’ or grain.” This was very educational and I hope that one day a church will delve into this word study.

The fruit of the trees, vines, of the fields; the fruit of one's loins, i.e. his progeny, his posterity that which originates or comes from something, an effect, result work, act, deed, advantage, profit, utility praises, which are presented to God as a thank offering to gather fruit (i.e. a reaped harvest) into life eternal (as into a granary), is used in fig discourse of those who by their labors have fitted souls to obtain eternal life.<sup>41</sup>

We find the literal sense in James 5:7, 18; Matthew 21:19; Mark 4:29; Revelation 22:2; Here is a sample of the questions and answers on the Fruit of the Spirit Survey that I sent out to leaders and lay members of various churches: (APPENDIX II).

When we consider our own cultures and how bent we are on serving and fulfilling our own interests, it becomes glaringly clear that we need to cultivate Spirit-led and Spirit-filled lives. “As Christ’s disciples, we must be willing to be led by the truth of His Word and by our faith and trust in Him. Because faith is also in community and mutual,

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<sup>41</sup> Thayer and Smith. "Greek Lexicon entry for Karpos". "The New Testament Greek Lexicon". <<http://www.searchgodsword.org/lex/grk/view.cgi?number=2590>> (accessed November 30, 2010).

we each partake in Christ and need one another to grow further in our pilgrimage of Christian living.”<sup>42</sup>

There can be no effective or lasting leadership if the leaders are not endowed with the fruit of the Spirit. What does the fruit of the Spirit mean and why is it so very important? “The fruit of the Spirit is God’s love and work in us, the love of Christ flowing in through His Holy Spirit in and out of us! All because we have a personal relationship with Christ, we have God’s living presence in us, living in us.”<sup>43</sup>

“The Apostle’s remarkable use of the word ‘fruit’ here, by which he indicates that all the results of the life of the Spirit in the human spirit are to be regarded as a whole that has a natural growth. The foundation of all is of course that love which is the fulfilling of the law. It scarcely needs to be pointed out how love brings forth both the other elements of the first triad, but it is no less important to note that it and its two companions naturally lead on to the relations to men which make up the second triad. It is, however, worthwhile to dwell on that fact because there are many temptations for Christian people to separate between them. The two tables of the law are not seldom written so far apart that their unity ceases to be noted.”<sup>44</sup>

In addition, as leaders we are expected to manifest the presence of the fruit of the Spirit in our daily lives. This presence of the fruit of the Spirit should also be evidenced in those whom we are leading and any training curriculum that is developed for pastors and laity must include and emphasize the importance and necessity of the fruit of the

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<sup>42</sup> R.J. Krejcir, Ph.D. “Discipleship Tools,” in partnership with Into the Word Ministries and the Francis A. Schaeffer Institute of Church Leadership Development, [www.discipleshiptools.org/](http://www.discipleshiptools.org/) (accessed December 3, 2010).

<sup>43</sup> R.J. Krejcir, Ph.D. “Discipleship Tools,” [www.discipleshiptools.org/](http://www.discipleshiptools.org/) in partnership with, Into the Word Ministries and the Francis A. Schaeffer Institute of Church Leadership Development. (accessed December 3, 2010).

<sup>44</sup> R.J. Krejcir, Ph.D. “Discipleship Tools,” [www.discipleshiptools.org/](http://www.discipleshiptools.org/) in partnership with, Into the Word Ministries and the Francis A. Schaeffer Institute of Church Leadership Development (accessed December 3, 2010).

Spirit for the Spirit's guidance of every area of our lives. Each pastor and lay member must ask this question: How can I grow in the Fruit of the Spirit? "Christ calls us to emulate and put His Fruit into our relationships. These are essential to growing a healthy and lasting relationship."<sup>45</sup>

It is important to observe how Paul did not turn to Moses for guidance for our moral lives. He did not even turn to the well-known Sermon on the Mount. Instead, from his writings on the fruit of the Spirit – Galatians 5:22, 23, we can conclude that Paul wanted us to understand that we can and must depend on God's powerful Spirit for our spiritual and moral guidance. It was also most likely Paul's way of showing us that by taking hold of God's goodness as He grants us the Holy Spirit we are also taking hold of His love and holiness. "Paul knew that when a person was controlled by the Spirit that person was holy. He also knew that a person who lived in the Spirit lived in a loving way. Thus he knew that the Old Testament moral guidelines and the teachings of Jesus..... would be confirmed by anyone who lived in the Spirit."<sup>46</sup> Paul emphasized that to truly live in God was to live in the Spirit and by so doing living a life of spiritual freedom.

The New Testament's primary message is indisputably the redemptive message of how God demonstrated His love for mankind by giving His own Son as the Redeemer of mankind. This love is expressed in all New Testament teachings – love of God for

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<sup>45</sup> R.J. Krejcir, Ph.D. "Discipleship Tools," [www.discipleshiptools.org/in partnership with, Into the Word Ministries and the Francis A. Schaeffer Institute of Church Leadership Development](http://www.discipleshiptools.org/in-partnership-with-into-the-word-ministries-and-the-francis-a-schaeffer-institute-of-church-leadership-development) (accessed December 3, 2010).

<sup>46</sup> Scot McKnight, *The NIV Application Commentary: Galatians* (Grand Rapids, MI: Zondervan Publishing House. 1995), 273.

mankind, love of mankind for God and love of mankind for each other. “As Paul begins his catalogue of virtues, the first named and undoubtedly in his mind the most important is love...In fact judging by his highlighting of love in Galatians 5, as well as later in 1 Corinthians 13, probably Paul saw all the other virtues of this list as included in and springing from this first-listed virtue.”<sup>47</sup>

The Fruit of the Spirit – Overview: First we have to understand this: “the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law (Galatians 5:22-23) and you can’t produce not one of these fruit on your own...They can be produced only by the Holy Spirit.”<sup>48</sup> A life bearing fruit for Christ is the life that God desires to see in all His children. The Fruit of the Spirit may not be popular and maybe very little known but they are powerful tools that God has given us for our spiritual growth and development. We cannot grow up into Christ without the help and benefit of each fruit. That is why I am passionate about building my training program on the foundation of the Fruit of the Spirit. It benefits both the teacher and the student and emphasizes that the Fruit of the Spirit consists of characteristics that build and support the church and its communities. I have developed some questions you may want to consider at this point.

After reading the detailed presentations of these fruit – here are some questions for discussion:

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<sup>47</sup> Richard N. Longenecker, *Word Biblical Commentary: Galatians* (Waco, TX: Word Books Publisher: 1990), 260.

<sup>48</sup> Richard N. Longenecker, *Word Biblical Commentary: Galatians* (Waco, TX: Word Books Publisher: 1990), 184.

- Do you get a sense that one fruit is foundational, and all the other fruit manifest some attribute of that fruit?
- Did Paul deliberately list the Fruit in the Galatians 5:22-23 order?
- How essential is it to place emphasis on the inclusion of significant teaching in your church on the Fruit of the Spirit – if it does not already exist?
- Can you honestly identify your church as a fruit-bearing church? If not, what can be done to help make your church a fruit-bearing church?

The Fruit of the Spirit may not be popular but it is necessary for our spiritual growth and development. It has been studied and written about over the years and Chapter Three offers an exposition of scholarly thought and writings on the Fruit of the Spirit. The writers are as passionate as I am about the transformative work of the Holy Spirit both in the life of the individual and in the church. The chapter focuses on review of literature which complements my own thoughts and ideas seen throughout this thesis. We agree that love is the foundational fruit on which all the other fruit is grounded and that it is vitally important that all leaders strive to possess the Fruit of the Spirit by the power of the Holy Spirit.



## **CHAPTER THREE**

### **LITERATURE REVIEW**

The purpose of this chapter is to share with you the thoughts and insights of some modern and older writers on their understanding of the importance and necessity of the Fruit of the Spirit to bring about change in the lives of individuals, particularly church leaders and their churches. They share, like I do, how the transformative work of the Holy Spirit is not limited or reserved for any exclusive group or individual, but can cause such significant change to come about in individuals and in churches in such a way that whole communities can be renewed and revived so that the spirit of wholeness encompasses the places that were previously considered places of the forsaken. The writers put forth many profound thoughts and opinions on the relevance of the power of the Holy Spirit to spiritually mature leaders and effective churches. It is my hope that this information will give the readers a more comprehensive and varied view of how Spirit-filled leaders and churches are needed to be at work in their communities and in the world developing effective leaders and making disciples who committed to bearing lasting Fruit. Since the paper is using the model of the Galatian church and Paul's solutions to its associated problems, I present some background information on the book of Galatians and the state of the Galatian churches at the time of Paul's letter.

## Background Information

The Book of Galatians was often called the Magna Charta of Christian liberty. It is believed to have been written around A.D. 55 or sometime earlier, during Paul's third missionary journey. The letter to the Galatians was written to the Christians in southern Galatia in order to address the question as to whether Gentiles should become Jews in order to become Christians. Some Judaizing teachers had infiltrated the churches in Galatia and were teaching that in addition to having faith in Jesus Christ, a Christian should also keep the Mosaic Law. Paul taught the contrary – a person becomes right with God only by faith in Christ and not by performance of good works and ritual obligations.<sup>1</sup> The false teachings created a crisis in the churches of Galatia. Paul was extremely upset at what was happening in the churches. This is evident, because he dispenses of all greetings of thanksgiving and blessings of grace and peace. "Paul wrote the letter to clarify and uphold the true gospel that we are justified by grace through faith without the works of the law and to prevent the Christians in Galatia from losing their faith and salvation."<sup>2</sup>

That is why Paul had to list the Fruit of the Spirit in the Book of Galatians. He had to address the issue fully by addressing the other issues of: the inadequacy of the law as a requirement for salvation, the "flesh emphasis," the result of depending on flesh and the solution for these problems, was to walk in the Spirit and enjoy the Fruit of the Spirit (Galatians 5:22-23). This really became a turning point not only for the Galatian churches

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<sup>1</sup> The New Oxford Annotated Study Bible, *The Letter of Paul to the Galatians* (Oxford, NY: Oxford University Press, 1962), 262.

<sup>2</sup> The New Oxford Annotated Study Bible, *The Letter of Paul to the Galatians* (Oxford, NY: Oxford University Press, 1962), 262.

but even for us and our churches today. Paul's teachings on the Fruit of the Spirit not only serve as a guideline for individuals, but as a signpost for the church, giving directions of where to go and how to get there. In addition, following Paul's teaching will prayerfully lead us into a knowledge and relationship with the Holy Spirit, who alone can empower us to live good fruit bearing lives and as a result, have good fruit bearing churches. Paul's admonition that we "live by the Spirit" still holds true today and is his central theme for overcoming the sinful nature. The following review on literature on the Fruit of the Spirit and maintaining healthy churches should help us to see what some writers are saying on the Fruit of the Spirit.

When we are walking in the Fruit of the Spirit it means that we are not serving in our own strength or our own authority or for own satisfaction, but we, individually and collectively should be totally dependent on God and subject to His authority. This is particularly true of the church. Watchman Nee writes: "In the church submission to authority must be absolute... We need to learn not to speak inadvertently, not to offer opinion carelessly. Our spirit must always be kept open towards the Lord, expecting His real light... For this reason we must learn how to represent God."<sup>3</sup> We can never represent God if we don't know God. We cannot know God until we have the very character of God alive within us, that is, the fruit of the Spirit in control of all we think and say and do. Nee concludes: "To be God's delegated authority is not merely to manifest a little of

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<sup>3</sup> Watchman Nee, *Spiritual Authority* (New York, NY: Christian Fellowship Publishers, Inc., 1972), 152.

resurrection, but it is to have your rod sprout, bloom and bear fruit, thus becoming matured resurrection life.”<sup>4</sup>

In his letter to the Galatians, Paul emphasizes the teachings on the Fruit of the Spirit as practical application for moral and ethical living. He outlines the sins of the evil nature “bad fruit” and the life led by the Holy Spirit “good fruit.” Jesus said, “I am the vine; you are the branches” (John 15:5). If we remain in Christ we will bear all the fruit of the Spirit as our lives become transformed day by day. Neil Anderson writes in *Daily in Christ*: “The soul of the spiritual person reflects a change generated by spiritual birth. He now receives his impetus from the Spirit, not just from the flesh. His mind is being renewed and transformed. Peace and joy instead of turmoil characterize his emotions. As the spiritual person exercises his choice to live in the Spirit, his life bears the fruit of the Spirit.”<sup>5</sup> Anderson’s addresses an important point that is often overlooked – it is a person’s *choice* to live in the Spirit and he or she has the right to exercise that right. One thing is sure though and that is, where a mind has been transformed, joy and peace are present. Where joy and peace are present conflict and turmoil are non-existent. They cannot operate in the same space!

Much has been written on the Fruit of the Spirit. Some writers believe that as with the catalogue of the acts of the sinful nature, there is no order or system to the list of the

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<sup>4</sup> Watchman Nee, *Spiritual Authority* (New York, NY: Christian Fellowship Publishers, Inc., 1972), 146.

<sup>5</sup> E. Trask & Wayne I. Goodall, *The Fruit of the Spirit. Becoming the Person God Wants You to Be* (Grand Rapids, MI: Zondervan, 2000), 11.

Fruit of the Spirit. Others have classified the nine in terms of three groups placing emphasis on the first three but particularly on love.

- Group one: Love, Joy and Peace – disposition of the mind
- Group two: Patience, Kindness, Goodness – affecting human relations
- Group 3: Faithfulness, Gentleness, Self-control – principles that guide conduct

Longenecker, in his commentary on Galatians, Volume 41 says: “This threefold classification, however, while possibly of heuristic or homiletic value, is highly artificial and cannot be supported by anything in the text itself. Rather, if there is any emphasis in the list of nine items, it is probably to be seen in the first three (love), for that is where in a Greek structure one would expect to find anything being stressed.”<sup>6</sup> Paul has always placed significant emphasis on love and for good reason. Jesus said: “As the Father has loved me so have I loved you. Now remain in my love. If you obey my commands, you will remain in my love” (John15:9-10). Even though writers do not agree on whether the order of the listing of the Fruit is an orderly system or a random list, most agree that “love” takes primacy on the list and Barclay agrees. He writes:

“*agape* love “means unconquerable benevolence. It means that no matter what a man may do to us by way of insult or injury or humiliation we will never seek anything else but his highest good. It is therefore a feeling of the mind as much as the heart; it concerns the will as much as the emotions. It describes the deliberate effort – which we can make only with the help of God – never to seek anything but the best even for those who seek the worst for us.”<sup>7</sup>

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<sup>6</sup> Rihard N. Longenecker, *Word Biblical Commentary: Volume 41* (Waco, TX: Word Books Publishers, 1990), 260.

<sup>7</sup> David Guzik. Commentaries: Study Guide for Galatians 5. ©2001  
[http://www.blueletterbible.org/commentaries/comm\\_view.cfm?AuthorID=2&contentID=8031&commInfo=31&topic=Galatians&ar=Gal\\_5\\_23](http://www.blueletterbible.org/commentaries/comm_view.cfm?AuthorID=2&contentID=8031&commInfo=31&topic=Galatians&ar=Gal_5_23) (accessed December 8, 2010)

Evelyn Underhill does not agree with Longenecker that Paul's list of the Fruit of the Spirit is random. She writes: "I do not think that St. Paul arranged his list of the fruits of the Spirit in a casual order. They represent a progressive series from one point and that one point is Love. The living eternal seed from which all grow."<sup>8</sup> Underhill, however, supports the view of this thesis that the Fruit of the Spirit is absolutely necessary in order for individuals and churches to manifest the life and character of Christ and the love of God in a way that all may see and may be drawn to Him. It is only by the power of the Holy Spirit that this can be done. "The Fruit of the Spirit are those dispositions, those ways of thinking, speaking and acting which are brought forth in us gradually but inevitably by the pressure of Divine Love in our souls."<sup>9</sup> That is why I stress the importance of Fruit of the Spirit training for the individual so that when they come together as a church body, whether it be for worship, prayer, Bible study or missions, if they are collectively bearing good fruit, then good fruit will be manifested in their thinking, speaking and acting. Church will again become a place where people want to come to, not to leave or stay away from. Everyone will love each other.

The fruit of the Spirit is love: It is fitting that love be the first mentioned, because it encompasses all of the following. It may even be said that the following eight terms are just describing what love in action looks like. It would have been enough to mention only the single fruit of love, for love embraces all the fruits of the Spirit.<sup>10</sup>

The list of the Fruit of the Spirit describes the virtues and character that a Christian should be growing into day by day. The early church understood the power of

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<sup>8</sup> Evelyn Underhill, *The Fruits of the Spirit* (New York, NY: Longmans, Green and Co., 1942), 7.

<sup>9</sup> Evelyn Underhill, *The Fruits of the Spirit* (New York, NY: Longmans, Green and Co., 1942), 6.

<sup>10</sup> Evelyn Underhill, *The Fruits of the Spirit* (New York, NY: Longmans, Green and Co., 1942), 6.

these virtues. Paul and all the apostles lived it out in their own lives and messages. The same is expected of our church leaders today and the fruit of the Spirit should be evidenced in their lives if they are to be effective leaders. Oswald Sanders writes on self-control and faithfulness: “The spiritual leader must be temperate, not addicted to alcohol...A leader cannot allow a secret indulgence that would undermine his public witness.”<sup>11</sup> It is the fruit of self-control that allows God to be in control of your will and heart and allows the Holy Spirit to enable you to resist the temptation of indulgence. Sanders adds: “The true leader is concerned primarily with the welfare of others, not with his own comfort or prestige. He shows sympathy for the problems of others...When God chose a leader to succeed Moses, it was Joshua, the man who had proved himself a faithful servant.”<sup>12</sup> God is interested in the faithfulness of His sons and daughters through whom He consistently works. The fruit of faithfulness is a requirement for spiritual growth and maturity within the individual and within the church. God requires a faithful servant to faithfully proclaim His word.

McKnight also offers some additional insight into the “Fruit,” and the unity of the fruit operating as “one” with love being the most important. He said that Paul shoulders the responsibility of the Spirit’s fruit onto the Christians who: “have crucified the flesh,” (v. 24)...It is possible that the unity of the fruit is emphasized in the singular while the chaotic multitude of sins of the flesh is represented in the plural. On the other hand fruit

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<sup>11</sup> J. Oswald Sanders, *Spiritual Leadership: Principles of Excellence for Every Believer* (Chicago, IL: Moody Publishers, 1967), 41.

<sup>12</sup> J. Oswald Sanders, *Spiritual Leadership: Principles of Excellence for Every Believer* (Chicago, IL: Moody Publishers, 1967), 126.

can be seen as a collective plural... While love is not the only “fruit” of the Spirit. It is the most important to Paul.”

“Fruit” as a metaphor of the product or consequence of human effort is familiar in the Hebrew Bible and Jewish literature. The singular form of the noun is note worthy. Why not the plural, so as to correspond more exactly to “works”? Love, joy, peace, patience, kindness, goodness, faith, gentleness, and self-control (vv. 22-23) are certainly multiple traits of character. Perhaps Paul is saying that the Spirit’s fruit is not sometimes this, sometimes that; rather, the lives of Spirit-led persons are constantly and consistently marked by all these traits. Or perhaps the single fruit of the Spirit is love and the other eight traits are all love’s constituents and manifestations, counterbalancing the eight sins of mind and heart so destructive of community in verses 20-21”<sup>13</sup>

Howard Foltz places emphasis on healthy churches happening as a result of anointed leaders: “Healthy churches will have a firm theological foundation given to them by anointed leaders. The foundation will lead them to understand that lost people are important to God... They will see their church primarily as a mission to the lost and that knowledge will go beyond their heads – it will reach their hearts.”<sup>14</sup> The emphasis on anointed leaders is not to be slighted. Spirit-filled leaders living out the character of Christ from within them will definitely have a strong, spiritual impact on their entire congregations and therefore on their churches and communities. Foltz also writes: “A healthy church will encourage the entire congregations to be involved in discipl-making.”<sup>15</sup>

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<sup>13</sup> Sam K. Williams, *Abingdon New Testament Commentaries Galatians* (Nashville, TN: Abingdon Press, 1997), 150.

<sup>14</sup> Howard Foltz, *Healthy Churches in a Sick World* (Fairfax, VA: Xulon Press, 2002), 144.

<sup>15</sup> Howard Foltz, *Healthy Churches in a Sick World*. (Fairfax, VA: Xulon Press, 2002), 146.



Trask and Goodall define the Fruit of the Spirit as “the very fruit that comes from God Himself. We cannot produce it on our own, however, by remaining in Jesus we will most certainly begin to yield a harvest of actions and attitudes that demonstrate we are connected to the true Vine.”<sup>16</sup> They ask some challenging questions:

- When you know what is best for others, do you communicate it with compassion and love? (Ephesians 4:15)
- Are you free from the habits of sinful actions, thoughts and feelings? (John 8:32)
- Are you committed to being obedient when you understand what God wants you to do? (Galatians 5:7)<sup>17</sup>

It is difficult, regardless of good intentions, for you to have the virtues of the fruit working in you, without the power of the Holy Spirit. Trask and Goodall say: “The Bible tells us we need the Spirit to bring fruit into our lives because we cannot produce godliness apart from the Spirit. In our own selves we are filled with all kinds of self-centered and self-seeking desires which are opposed to God’s will for our lives.”<sup>18</sup>

Peter Scazzero quotes Luther from his preface to the commentary for Galatians: “The Gospel can never be taught, urged, and repeated enough. A Christian’s

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<sup>16</sup> Thomas E. Trask & Wayne I. Goodall, *The Fruit of the Spirit. Becoming the Person God Wants You to Be* (Grand Rapids, MI: Zondervan, 2000), 22.

<sup>17</sup> Thomas E. Trask & Wayne I. Goodall, *The Fruit of the Spirit. Becoming the Person God Wants You to Be* (Grand Rapids, MI: Zondervan 2000), 22.

<sup>18</sup> Thomas E. Trask & Wayne I. Goodall, *The Fruit of the Spirit. Becoming the Person God Wants You to Be* (Grand Rapids, MI: Zondervan 2000), 23.

righteousness is utterly separate from anything we do.”<sup>19</sup> The church falls in the same category; that is, the church can never effectively proclaim the gospel nor any genuine righteousness be found in it unless it is girded, guided and empowered by the Holy Spirit. Scazzero offers us some new insight into living life God’s way, from Paul’s standpoint. He writes: “The apostle Paul recorded: “What happens when we live [authentically] God’s way? He brings gifts into our lives, much the same way that Fruit appears in an orchard (Galatians 5:22 MSG)...God promises if you and I will do life His way then our lives will be beautiful.”<sup>20</sup> Of course, doing life God’s way means living outwardly, the inward presence of the character of Jesus Christ and His fruit-bearing Spirit within.

Dwight Edwards in his “Revolution Within” writes about how the Galatians began their spiritual journey so well but soon reverted to the old ways. This was because they allowed themselves to cease depending on Christ alone for their spirituality. Edwards writes: “In the book of Galatians we see how their joy evaporated, their love retreated, their souls became agitated, pressure overwhelmed them, guilt blanketed them, and their focus became distorted. The Galatians failed to understand that as we are absorbed with and dependent upon the Son of God, the standards of God take care of themselves.”<sup>21</sup> Edwards is glaringly clear that when we cease to depend on Christ completely, the Fruit of the Spirit begin to retreat from our lives as well. It is the power of

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<sup>19</sup> Peter Scazzero, *The Emotionally Healthy Church* (Grand Rapids, MI: Zondervan, 2003), 83.

<sup>20</sup> Peter Scazzero, *Emotionally Healthy Spirituality* (Nashville, TN: Thomas Nelson, 2006), 20.

<sup>21</sup> Dwight Edwards, *Revolution Within: A Fresh Look at Supernatural Living* (Colorado Springs, CO: WaterBrook Press, 2001), 164.

His Spirit that always empowers us. To retreat from Him is to lose the essence of His Spirit within us and the fruit of His Spirit.

Jim Cymbala pastor of the Brooklyn Tabernacle writes that God did not ask him and his wife to build a big church, but to “preach the gospel and love people in his name.”<sup>22</sup> Bigger he said, is never better especially if it comes at the expense of disowning the truth or grieving the Holy Spirit. He points out that as Spirit-filled pastors and leaders, their emphasis should not be on growing big churches. “Instead of trying to bring men and women to Christ in the biblical way, we are consumed with the unbiblical concept of “church growth.” The Bible does not say we should aim at numbers but rather urges us faithfully to proclaim God’s message in the boldness of the Holy Spirit. This will build God’s church God’s way.”<sup>23</sup> The Fruit of the Spirit cannot be bypassed when the goal of the church, leaders and laity is to bear lasting fruit, to glorify God and to make disciples for Jesus Christ. If the emphasis of the church and its leaders turn to the “big church” syndrome then the Fruit of the Spirit will never flourish in that spiritually unhealthy environment.

### **Summary of Learning from the Literature Review**

These writers have presented information from different points of view, but all agree on the necessity for the active presence and power of the Holy Spirit in the lives of

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<sup>22</sup> Jim Cymbala, *Fresh Wind , Fresh Fire* (Grand Rapids, MI: Zondervan Publishing House, 1997), 134.

<sup>23</sup> Jim Cymbala, *Fresh Wind , Fresh Fire* (Grand Rapids, MI: Zondervan Publishing House, 1997), 124.

individual leaders in particular and their churches in general. We saw how the Galatian churches had started out so well on their spiritual journey, but reverted to their old ways and ceased to depend totally on Christ for their spirituality. As a result conflict, division and ineffective ministry became evident in the churches. Leaders, churches and ministries will never be effective without the character of Christ and the Fruit of His Spirit actively working in them from within. This is not an automatic process, so I have developed a training program whose goal is to develop fruit-bearing individuals and churches with the aim of glorifying God and through the power and work of the Holy Spirit, make disciples of the participants. Given the above literature review, the project design for this training based upon this learning is outlined in the next chapter.

## **CHAPTER FOUR**

### **PROJECT DESIGN AND ASSESSMENT INVENTORY**

One of the most important roles of the church is to bear fruit – it is the purpose of the church. Jesus said to His disciples as they were together at Passover: “My Father is glorified by this, that you bear much fruit and become my disciples... You did not choose me but I chose you. And I appointed you to go and bear fruit, fruit that will last” (John 15:8, 16). Jesus challenged the disciples and indirectly the church to bear fruit so that God could be glorified. In addition, He included the challenge of discipleship – if we bear fruit then God is glorified and we become His disciples. It’s a two-fold appointment – fruit bearing and discipleship. From my experience with leadership within the churches in Asia and the United States, it is evident that the tensions and conflict which exist among leaders and laity are a clear reflection of a lack of spiritual maturity and a lack of training programs to solve these problems. The problems are age old and so I will follow Paul’s Galatians 5 recommendation and develop a program on the Fruit of the Spirit which the churches can use to develop their own training sessions.

Remember, the fruit of the Spirit will not simply develop because we possess a strong desire for them to grow within us; neither will fruit grow on a dead tree. Only the presence of Christ can make us alive. How then can we begin? “We must let Jesus dwell in us. We can do nothing without Him. We must give Him complete control and authority over our lives. In every action we shall practice the presence of Christ...The Holy Spirit,

through His word and presence in us will tell us how Jesus wants us to respond. If we yield to Him, we will bear much fruit and prove to be His disciples.”<sup>1</sup>

The goal of this chapter is to design a project that will fulfill this God glorifying, fruit bearing (fruit that will last) and discipleship appointment that Jesus has challenged us to manifest in this twenty-first century which is what the church should be doing – producing good fruit “led by pastors and lay leaders who are instilled and infused with good Fruit.”<sup>2</sup> The project will be designed in five major categories:

- The Project Goal
- Classroom Exercise: Discerning The Message and The Messenger
- Conflict: Addressing Conflict Among Church Leaders
- Leadership Training
- Evaluation

## **Project Design**

Project Goal: To create a training program based on the book of Galatians, whose emphasis will be on developing fruit-bearing individuals and churches with the aim of glorifying God and through the power and work of the Holy Spirit, make disciples of the participants.

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<sup>1</sup> Fruit Inventory. Southwest Texas Conference of the United Methodist Church. <http://www.free-sermons.org/pdf/print.php?t=5037>. 2006 (accessed January 10, 2011).

<sup>2</sup> Dr. Ken Newberger. The Paradox of Conflict. Copyright © 2010. <http://www.resolvechurchconflict.com/paradox-of-conflict.htm> (accessed January 10, 2011).

## **Classroom Exercise – Discerning the Message and Messenger**

### **The message and the messenger**

The Judaizers who were opposed to Paul's teaching had infiltrated the Galatian churches. They insisted that it was necessary for the Gentile converts to maintain the Jewish customs especially circumcision. They maintained that salvation was not possible by God's grace alone but must be in addition to the work of the law. This caused immediate division and confusion in the churches. I will show what solutions are offered in an effort to solve this conflict within the church.

Begin by engaging trainees in an exercise – ask them to write down the standards by which they would judge preachers – for example:

- on the basis of their appearance
- on the basis of their method of delivery or
- on the basis of the content of their message

Share and discuss trainees' responses and then discuss Paul's standard that the Galatians should use for discerning the true message and its messengers:

I would like to learn just one thing from you: Did you receive the Spirit by the works of the law, or by believing what you heard? Are you so foolish? After beginning by means of the Spirit, are you now trying to finish by means of the flesh? Have you experienced so much in vain—if it really was in vain? So again I ask, does God give you his Spirit and work miracles among you by the works of the law, or by your believing what you heard? (Galatians 3:2-5).

It is important to begin here because if the message is incorrect then the whole purpose of being effective disciples of Jesus Christ will be ineffective. Conflict may arise over minor or major disagreements in the local church. "The dispute may appear to only

be about a specific program, the pastor's leadership style, or an elder or deacon who objects to most any proposal. But what the dispute is really about is the kind of reality people want to live in.”<sup>3</sup> Whatever the reason, unless the church and its leadership are bearing the Fruit of the Spirit, the conflict will not be easily resolved.

## **Addressing Conflict among Church Leaders**

### Identifying and addressing conflict

To address conflict among leadership we begin with introduction of the Fruit of the Spirit. Trainees should be given a list of the Fruit or be allowed to read them from chalkboard or have list of Fruit projected onto screen. “But the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law. Those who belong to Christ Jesus have crucified the flesh with its passions and desires. Since we live by the Spirit, let us keep in step with the Spirit.” (Galatians 5:23-25). This is important because it is the character of Christ in these fruit that will allow them to have a different view of conflict and how to seek resolution in a Christ-like manner.

How can the Fruit of the Spirit help resolve existing conflict among pastors and leaders? By understanding in a meaningful way the character of each fruit:

- Love – will enable us to appreciate our brothers and sisters in the Lord and others around us.

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<sup>3</sup> Dr. Ken Newberger, *The Paradox of Conflict*. Copyright © 2010  
<http://www.resolvechurchconflict.com/paradox-of-conflict.htm> (accessed January 11, 2011).



- Joy – will allow us to enjoy our relationship with Christ, His creation, others and our circumstances with an expression of authentic happiness from and with harmony with God and others.
- Peace – surrendering and yielding ourselves and our situations to the Lord to be in His control – He is our ultimate peace!
- Patience – showing tolerance and fortitude towards others, even accepting difficult situations from them – and God – without making demands or conditions.
- Kindness – the medium through which Christ’s love becomes tangible through us. It is practicing benevolence and a loving attitude towards others.
- Goodness – the engagement of love. It displays integrity, honesty and compassion to others and allows us to do the right thing.
- Faithfulness – the “gluing” fruit that will preserve our faith and the other characters of the Spirit and identify God’s will so we can be trusting to God and others.
- Gentleness – the character that shows calmness, personal care, tenderness and the love of Christ in meeting the needs of others.
- Self-Control – allowing God to be in control of your will and heart and seeking the Spirit to enable us.”<sup>4</sup>

If every church and church leader would possess the Fruit of the Spirit how easily conflict would be resolved! The trainer should spend much time pressing the value of

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<sup>4</sup> R.J. Krejcir, Ph.D. “Discipleship Tools,” [www.discipleshiptools.org/](http://www.discipleshiptools.org/) in partnership with, Into Thy Word Ministries and the Francis A. Schafer Institute of Church Leadership Development. 2000 (accessed January 11, 2011).

each fruit and its necessity for a spiritually mature church and spiritually mature pastors and leaders. All the fruit emphasize a strong relationship with Christ; and service and love for others. That is a very critical part of any training because if trainees don't understand that, it is practically impossible for any other aspect of the training to be meaningful and indirectly, for the trainer to achieve the objective of the training program which is to develop disciples who are bearing lasting fruit so that they can be effective Christian leaders in the Chinese churches in particular, and in general, participants in Christ's kingdom building work in the world. This means that the trainer will have to evaluate where each trainee is in his or her Christian walk by having each one complete an evaluation form (APPENDIX IV) and then develop a follow-up training session to specifically address the areas of weakness and strengths.

## **Leadership Training**

### **Developing leaders**

“The Fruit of the Spirit is the continual and indispensable application of God's work in us that spurs our growing, effectual, spiritual development. Leadership development is the blending of multiple intelligences and perspectives about one's self and others so one can foster, work and create work settings for collaborative achievement of shared goals.”<sup>5</sup> The fruit in itself is not leadership. So many people want to lead but not many are willing to follow. “Because we have emphasized leadership so much, some think that they are not even living the Christian life unless they are the leaders of

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<sup>5</sup> Katherine Green. Green Consulting Group: “Leadership Development,” <http://www.katherinegreen.com/leadership.htm?gclid=CKOZo6-E9aYCFdF95QodG2pY0w> (accessed January 12, 2011).

something.”<sup>6</sup> Here are some qualities of the Holy Spirit’s work within and through us that trainees should be encouraged to cultivate and produce:

Attributes of the Holy Spirit’s Fruit and characteristics for leaders:

- “Sets the tone for your behaviors and conduct with one another
- Shows off our Lord as you know Him
- Grow in close intimate relationship with Christ
- Facilitates your active pursuit of love through your faith in Jesus Christ
- Helps you to develop a wondrous collaboration with God to produce love
- Helps you to develop godly commitment, conviction and demonstration of obedience
- Helps to form your character and mature effectual Christian life
- Will combine Fruit and other godly characteristics of our Lord to promote your ability to grow in your personal faith
- Helps you to grow in your relationships to be better to and for Him as well as to others and to yourself
- Is the essential essence that builds healthy families, relationships, leaders and churches”<sup>7</sup>

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<sup>6</sup> J. Vernon McGee, *Through His Spirit* (Nashville, TN: Thomas Nelson Publishers, 1979), 182.

<sup>7</sup> R.J. Krejcir, Ph.D. “Discipleship Tools,” [www.discipleshiptools.org/](http://www.discipleshiptools.org/) in partnership with, Into Thy Word Ministries and the Francis A. Schafer Institute of Church Leadership Development. 2000 (accessed January 12, 2011).

## Relevance of Attributes to Leadership

These attributes are not simply a list of good qualities for leaders to possess. Each attribute is relevant to the spiritual growth and development of a leader. A tone must be set in such a way that it offers foundational guidance for the way in which leaders should behave that is pleasing to God and to their fellow leaders. When leaders accomplish this, they will begin and continue to show outwardly, the inward qualities of grace and a reflection of the Christ who lives within them. As the fruit of the Spirit develops within leaders, so their relationship with Christ and as leaders get to have a more intimate relationship with Him their transformation into obedient children of God is reflected in their changed actions, words and attitudes. It is necessary for all leaders to possess these attributes because effective leadership must be based on effective leaders and the best leader is one who is empowered and led by the Holy Spirit and enjoys an intimate relationship with Christ.

Both modern and older writers agree that all the other fruit are based on love. It is important and necessary that every leader or potential leader actively pursues love by following the example of the love of Christ for all peoples. Any leadership training program that will be effective must emphasize the importance of love being evident in the life of the individual and in the life of the church because love serves as the nurturing element for all the other fruit and is the mirror that reflects the inward presence of Christ which is shown in the way that leaders serve. Love is not automatic. It must be developed through prayer, Bible study and a submitted will and life to Jesus Christ. The leader must develop a wondrous collaboration with God to produce love. It is the essential essence

that builds healthy families, relationships, leaders and churches. If an individual is to be an authentic leader then the attributes of godly commitment and demonstration of obedience must be elements that help form his character into a mature Christian and so empower him to confidently lead in a loving, genuine way. A leader will also realize that when he or she leads by the power of the Holy Spirit all the fruit of the Spirit will combine as needed for effective leadership and godly guidance in their own personal life. A Spirit-filled individual will make a Spirit-filled leader

The purpose of this list of attributes of the Holy Spirit's fruit is that trainer and trainees can have substantial dialogue on these attributes and assessment made as to where trainees are, relevant to these attributes being manifested in their daily lives from the perspective of individuals, leaders and as a church. This means that trainers should develop questions which will provoke in-depth thought and responses. Sample of questions can be found in Appendix III. After trainees have listed their thoughts and responses, trainer should bring group(s) together and encourage them to share their responses openly and honestly.

A trainer cannot set forth a training program for church leaders without including the acts of the sinful nature and how they are to be guided away from such acts. Paul himself experienced how the flesh desires what is contrary to the Spirit and the Spirit what is contrary to the flesh and how they are in conflict with each other, so that he cannot do what he wants to do. Paul himself as he experienced this struggle wrote in Romans 7:15: "I do not understand what I do. For what I want to do I do not do, but what

I hate I do. And if I do what I do not want to do, I agree that the law is good.” The works of the flesh are “sexual immorality, impurity and debauchery; idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy; drunkenness, orgies, and the like. I warn you, as I did before, that those who live like this will not inherit the kingdom of God” (Galatians 5:19-21). “Unfortunately, when the flesh is not held in check in the lives of believers the works of the flesh appear and it is an ugly loathsome brood.”<sup>8</sup> The trainer should offer guidance here as to the result of those who live by the “flesh” or sinful nature.

These are some characteristics that those who live by the flesh will show:

- Their lives are not rooted in Christ
- The love of Christ is not manifested in their attitudes or in their relationships with others
- There is absence of practicing good thinking
- They create discord and strife
- There is no basis upon which morality can be built
- Behavior is not in agreement with what God wants us to do
- The flesh takes the place of the Fruit
- There is rebellion against the word of God”<sup>9</sup>

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<sup>8</sup> J. Vernon McGee, *Through His Spirit* (Nashville, TN: Thomas Nelson Publishers, 1979), 182.

<sup>9</sup> R.J. Krejcir, Ph.D. “Discipleship Tools,” [www.discipleshiptools.org/](http://www.discipleshiptools.org/) in partnership with, Into Thy Word Ministries and the Francis A. Schafer Institute of Church Leadership Development. 2000 (accessed January 12, 2011).

The trainer will facilitate a discussion session so that trainees can discuss this list and add other characteristics which they think should be on the list. The purpose for this exercise is to get a sense of where pastors and leaders are in their spiritual walk and also to allow them the opportunity, based on relationships within their own churches to add to the list. In addition it can serve to foster a time for honest self-reflection and allow for recommendations to be presented for developing Spirit-filled leaders and churches.

### The Fruitless Church

Is there Fruit in your church? The trainer needs to ask this question because Fruit-bearing leaders should have Fruit-bearing churches. The quality and production of Fruit in your church is a reflection of the quality and production of fruit in your life and the lives of your leaders. A fruitless church, I believe is an insult to the Holy Spirit. Many churches focus on the “Gifts of the Spirit” and ignore the Fruit of the Spirit. Pastors who do this may be more concerned about building a legacy for themselves rather than walking in obedience to the word of God. They do not realize that Gifts cannot effectively be in operation in a fruitless church! The trainer needs to place emphasis on this fact and should use the information below for emphasis.

“How many people in an average, good church practice the Fruit of the Spirit in that church? Well we do not know the full answer yet but initial research shows that a mere 20% do compared to 80% of church leaders who deem *themselves* fruitful. In the meantime, of those under their leadership only 18% deemed their leaders as bearers of fruit! This is the research we are seeking. When we know what we are doing with our faith and fruit and see what Christ calls us to do, perhaps we can improve our churches, workplaces and homes.”<sup>10</sup>

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<sup>10</sup> R.J. Krejcir, Ph.D. “Discipleship Tools,” [www.discipleshiptools.org/](http://www.discipleshiptools.org/) in partnership with, Into Thy Word Ministries and the Francis A. Schafer Institute of Church Leadership Development. 2000 (accessed January 13, 2011).

The trainer may ask these questions:

- Do you see evidence of the Fruit of the Spirit in your leaders?
- Is there Christ-like love manifested in your church?
- Is there evidence of the Fruit of the Spirit in you and in your church?
- Are you faithful with your Fruit?
- Are you excited enough about the Fruit of the Spirit in your church that you invite other to come?

These questions provide opportunity for group discussion with the intended purpose of allowing leaders to express their thoughts and insight into an aspect of the spiritual state of their churches and to let them realize that they are a vital “part of the church body,” which means that it brings to the forefront their responsibility to make sure that they are developing into Fruit-bearing individuals and as an extension, into Fruit-bearing churches.

This design plan covers a wide range of areas from which general or specific smaller studies can be developed. It is my prayer that many churches will use it. Fruit of the Spirit training is so rare that this plan is like an “open market” for spiritual formation, development and maturity. As a church leader myself, I feel spiritually obligated to do my utmost to make sure that Christian Chinese leaders in Asia and in the United States are properly introduced and trained in the relevance, importance and necessity of developing and showing evidence of the Fruit of the Spirit in their individual lives and in



their churches. Samples of the survey on the Fruit of the Spirit are included in Appendix II.

The completed surveys were a good measurement for determining the necessity for the actual training that was done, since most of the church members surveyed said that there was little or no training at all on the Fruit of the Spirit in their churches. The next and final chapter gives the outcome of the training program as it was done in five churches with pastors and church leaders both in China and in the United States. Chapter five gives us a good view of how the training program worked, and the various recommendations made for follow-up work, as well as elements that could be added to the program in the future to make it an even more valuable training tool. Chapter five also address the attributes of the Holy Spirit and how they help individuals to experience the divine nature and character of Christ.

## CHAPTER FIVE

### TRAINING PROGRAM RESULTS

The training program was done in Tong Huang, Putian, Gutian, Fujian province, China and Cabin John United Methodist Church, Cabin John, Maryland. There were a total of 70 trainees, an average of about fourteen in each class. There were a total of about 40 women and 30 men. After several visits to churches in China, it became evident to me that there was a high degree of discord and conflict between pastors and church leaders and among leaders themselves. I realized that the peace and love of God necessary for spiritual leadership within the church, was totally missing. The anointing of the Holy Spirit was not upon the leaders and therefore they were depending upon themselves for the real power that was necessary to lead. Oswald writes: “None of these leadership qualities – dependence, approval, modesty, empathy or optimism are sufficient for the task. Without the touch of the supernatural, these qualities are dry as dust. And so the Holy Spirit comes to rest upon and dwell in the ideal Servant...God anointed Jesus with the Holy Spirit and power and He went around doing good.”<sup>1</sup>

The power of the Holy Spirit needed to be ignited in the lives of these leaders. As was evidenced in the Galatian churches, strife and conflict were taking precedence over the love, joy and peace that the churches should be enjoying. They were devouring each other and the gospel of salvation through faith alone in Jesus Christ by His love and grace which Paul taught was abandoned. Pastors were unqualified to teach and train their

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<sup>1</sup> J. Oswald Sanders, *Spiritual Leadership: Principles of Excellence for Every Believer* (Chicago, IL: Moody Publishers, 1967), 25.

leaders, because they themselves were lacking the power and fruit of the Holy Spirit. Many of the chosen leaders it appeared were put in place because they did not present a threat to the pastor's leadership and were not spiritually grounded enough to oppose him or recommend needed changes to him. In other situations it seems that the pastor just took who was available to help out. This was not God's way to lead His people and His church.

These situations are what prompted me to develop a training program that the leaders could use for training in their churches. I volunteered to train leaders from the different churches where I observed that the power, presence and Fruit of the Spirit was either limited or non-existent. I was familiar with the churches and their leaders because I had done missions work with them in the past. The goal of the training which I mentioned in the previous chapter, was to: "Create a training program based on the book of Galatians, whose emphasis will be on developing individuals and churches into bearing lasting fruit, with the aim of glorifying God and through the power and work of the Holy Spirit, make disciples of the participants so that they can continue the training process within their churches, thus making more well equipped disciples for God's work on earth." In addition the training program was designed in five major categories. I will give the results of each category and offer recommendations that can help to improve or enhance the training program. I used a part of N.T. Wright's writing on the Holy Spirit as a beginning point of the training:

"By the Spirit of God, the Spirit of Jesus, this God has called and is calling Jews and Gentiles alike to belong to the one family of Abraham, and equipping them to believe the gospel (such faith being the one identifying badge of membership within this family) and to live in love one to another and in witness to God's love

to the world around. We, by the spirit and by faith, wait for the hope of righteousness” (5:5).<sup>2</sup>

### **The Classroom Exercise Results**

The Classroom Exercise went very well and it was immediately evident that many leaders placed emphasis on the method of delivery of the message rather than on the content. That was a problem because leaders have to be able to listen and discern what is true and right versus what sounds good and exciting but bears no truth and may even be somewhat embellished at times. This is where emphasis was placed on reading and studying the word of God so that trainees could familiarize themselves with God’s truth. I stressed that the church must set aside time for church-wide Bible study but that individuals were also responsible for developing a habit of doing their own personal studies. We discussed the state of the Galatian church and how the false teachers were able to cause so much division in the church because one of the reasons was that the people were not grounded in the word or what they had been taught. The discussion from this section showed a basic problem: there was no Bible study being done in most of the churches. I presented them with resources for basic Bible study classes and some additional material that would help with any questions they might have.

#### **Recommendations:**

- Meet for Bible Study once each week
- Make sure that the Fruit of the Spirit is included in study
- Encourage daily individual Bible study and reading

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<sup>2</sup> N.T. Wright. Originally published in *Between Two Horizons: Spanning New Testament Studies and Systematic Theology* Joel B. Green and Max Turner, eds., 2000, Grand Rapids: Eerdmans, 205–36. [http://www.ntwrightpage.com/Wright\\_Galatians\\_Exegesis\\_Theology.htm](http://www.ntwrightpage.com/Wright_Galatians_Exegesis_Theology.htm) (accessed January 15, 2011).

- Use resources to help with study
- Chooses leaders who are committed to serve as Bible Study teachers and who have completed the training

### **Identifying and Addressing Conflict among Church Leaders**

This category addressed the conflict which existed among church leaders and there was much discussion on this topic. It presented an excellent opportunity to introduce the Fruit of the Spirit. Many of the trainees had never heard of the Fruit of the Spirit and most of the leaders had never preached or taught on the topic. They never even considered the need for teaching or preaching on the Fruit of the Spirit, because they didn't see any relevance to the fruit and conflict in the church or among church leaders!

Each trainee was given a list of the Fruit of the Spirit and their accompanying characteristic of Christ. I spent time here pressing the value of each fruit and why it is necessary for spiritual maturity in the church and in pastors and leaders. I stressed that Paul's emphasis in the letter was that God's people should be living in the Spirit and showing evidence of bearing the Fruit of the Spirit – freely. “God's people live in the free Spirit, they do not war with one another, rather, they bring glory to God who wants them to enjoy the fellowship he promises {within the church}. This comes from the Spirit.”<sup>3</sup> All trainees gave examples of their understanding of each fruit and most of them promised to begin putting them into effect in their personal lives immediately. They were so surprised and awed that the fruit was so very important; and most of them expressed

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<sup>3</sup> Scot McKnight, *The NIV Application Commentary: Galatians* (Grand Rapids, MI: Zondervan Publishing House, 1995), 281.

that having the fruit growing in their lives would surely be the answer to many of their problems. They had never before been taught anything like that.

The trainees were taught that all the fruit pointed to a strong relationship with Christ, as well as love and service for others. We did an exercise based on Ephesians 4:16, which emphasized the power and unity of being “fitly joined together.” Everyone locked arms tightly together while someone (the enemy) tried to break through at different parts of the joined arms. He could not, because the arms were so very closely joined together. I showed them from this example how difficult it is for division to come among groups and churches where the members are united in love, peace and togetherness. Had there been a weak link, the enemy would have broken through. I allowed them to give their own interpretation of the exercise and they expressed that they learned so very much from that simple exercise and were going to use it in their churches. They were given a Fruit of the Spirit Inventory form (attached) to complete. We discussed the results and here are the recommendations we developed:

#### Recommendations:

- Plan some community outreach programs so that leaders and their congregations can begin to express the fruit of the Spirit (love, joy, kindness) in their communities.
- Create a monthly fellowship in your church where members and leaders come together for a meal and prayer. When it is established, invite members of the community to join you.

- Begin weekly prayer meetings and pray always for your church, its leaders and for any upcoming meeting or event.
- Have follow-up sessions to see how trainees are doing since the last training session and how the church is doing as a result of the work being done by those who were trained.
- Plan training sessions for other members in the church

### **Leadership Training Results**

Trainees were given an Attributes of the Holy Spirit list (from Design Plan in chapter four). I had them come up with their reasons why the list was important or should be important to them. Discussion was done in groups. The discussion was fruitful but they all felt that they were very far away from what the list required. I let them know that the list was not where they have to be today, but could be used as a goal for where they should be getting to. I told them that as the Fruit of the Spirit grew within them the list will become less daunting. I also let them know that the list will always be needed – everyday. It’s for guidance not for accomplishment. They also figured that the list was something each of them had to do for himself and herself. Next we discussed the characteristic of those who lived by the flesh. This list many of them identified with, but by then, they were not hopeless, since almost all of them had already committed to walking in the Spirit and bearing good lasting fruit. We discussed the works of the flesh and how easy it was to walk that way versus living in the Spirit. They came up with other characteristics for the “flesh list” such as pride, lying, racism, unmerciful, abuse and

injustice. They were excited and looking forward to the transformative work of Christ in their lives. We enjoyed this session.

The final part of this session dealt with the state of their churches. Some were hesitant at first but then they spoke up about where their churches were right now in terms of bearing the fruit of the Spirit. Some of them had some aspect of the fruit but for the most part many of the churches needed help. I had posed the following questions to them:

- Do you see evidence of the Fruit of the Spirit in your leaders?
- Is there Christ-like love manifested in your church?
- Is there evidence of the Fruit of the Spirit in you and in your church?
- Are you faithful with your Fruit?
- Are you excited enough about the Fruit of the Spirit in your church that you invite other to come?

Since some pastors and leaders from the same church were in the training, I divided them into groups of pastors and groups of leaders so that they could honestly discuss their churches spiritual state and their own spiritual state regarding the Fruit of the Spirit's presence in their lives and churches. I emphasized that everyone was a vital part of the church as was shown from the "fitly joined" exercise and was important for keeping the church growing in the Spirit together. So now that they were equipped with the training they should go back and work together with their pastors and other church



leaders to make sure that they put programs in place so that their congregations would have opportunity to grow and bear lasting fruit. I shared this information below with them so that they could use it in whatever way during their own training sessions:

“How many people in an average, good church practice the Fruit of the Spirit in that church? Well we do not know the full answer yet but initial research shows that a mere 20% do compared to 80% of church leaders who deem *themselves* fruitful. In the meantime, of those under their leadership only 18% deemed their leaders as bearers of fruit! This is the research we are seeking. When we know what we are doing with our faith and fruit and see what Christ calls us to do, perhaps we can improve our churches, workplaces and homes.”<sup>4</sup>

We discussed what a “fruitless church” looked like and the necessity for changing the emphasis from the gifts of the Spirit to the fruit of the Spirit. I made it clear that we were only changing the emphasis not doing away with training on the gifts of the Spirit. One thing was universal in their expressions and that was: “How is it that we were never told about the importance of the Fruit of the Spirit before? This will change my life forever!”

#### Recommendations:

- Make the Attributes List a part of church programs
- Develop fun activities based on the Fruit of the Spirit so that the entire congregation can participate
- Encourage trainers and trainees to do Fruit of the Spirit and Fruit Evaluation inventory at least every six months

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<sup>4</sup> R.J. Krejcir, Ph.D. Discipleship Tools. [www.discipleshiptools.org/](http://www.discipleshiptools.org/) in partnership with, Into Thy Word Ministries and the Francis A. Schafer Institute of Church Leadership Development. 2000 (accessed January 15, 2011).

We concluded the training with prayers and singing. I asked each person to take two minutes to share their feelings about what they had learned and to describe where they believe they are now compared to when they started the training. All of them said this was the best training they had ever had and they were like new people compared to when they started! Some of them said that they were going to hang up the handouts, particularly the attributes list somewhere they can see it every day so that they can grow into these attributes. Others were excited to get back to their churches and begin their training programs. Most were committed to working with the recommendations and implementing them into their training program. Overall they were on fire. Everything was so new and so good to them. In China they asked to keep their evaluation forms, even if I gave them new ones. They said they wanted to keep them to look at how they were growing! A sample of the Fruit and Evaluation inventories are included at the end of this chapter.

The Fruit of the Spirit Inventory I used was particularly chosen because I noticed early that a major existing problem was conflict and division between pastors and leaders and even among the leaders themselves. I wanted an inventory that would be relevant to the training program and would help trainees to recognize attitudes and behaviors that could cause conflict and division and to identify those attitudes and behaviors if they existed in their own lives. The evaluation form was used because it was more God-centered and therefore the trainee was reminded that he or she could do nothing without God's help and power. The goal for using both forms was so that trainees could identify

their own strengths and weaknesses and based on the training they received, work towards correcting those weaknesses and developing those strengths.

This was a learning experience for me as well. I was the trainer but the whole process was just as transformative for me as it was for those I was training. I discovered that areas of weaknesses existed in my life because certain fruit was lacking or needed to be further developed in those areas. I discovered that my life was not as Christ-centered as it should have been and that my dependence on the Holy Spirit in a surrendered and committed way, fell short of what Paul was teaching in his letter to the Galatians. However, the training provided me with new insight for developing the Fruit of the Spirit in my life and offered me encouragement to do further training with other leaders and churches. In addition, the preparation for the training was an exercise in itself for me on spiritual maturity. Filling out the inventory and evaluation forms was an excellent way for me to identify my own strengths and weakness and allowed me to set as priority, my need to begin work on my weaknesses and on developing my strengths. It was as good for me as it was for my trainees!

Recommendations for further study:

- Develop additional resources that could be included in the training program based on results of previous training sessions
- Use training material to start small group studies based specifically on the Fruit of the Spirit

- Develop material specifically designed for follow-up sessions for those who have already been trained
- Follow-up and evaluate

## **Summary**

I was very humbled by this experience. I thank God for giving me the opportunity to lead His children into this knowledge and revelation of Himself. It was a blessing to see the excitement in the lives of the trainees and to hear how they were blessed by the training. I continue to pray for them and have made follow-up calls to check-up on how they are doing. I am confident that this training made a difference in their lives. The trainees have been training others and the pastors have begun preaching and teaching on the Fruit of the Spirit. One church now has an outreach program for people, who because of their work schedule cannot make regular church service during the day on Sundays so they have started a worship service at night to accommodate them. Some churches now have regular Bible study while others are working on prayer groups. In China, the small groups meetings are working best and in that setting they are excited about learning and growing in the Fruit of the Spirit. I also plan to modify my training program to include sessions appropriate for children so that it can be used in Sunday schools!

## **APPENDIX I**

### **A BASIC TRAINING SAMPLE**

#### **Program Approach**

This training program focuses on maturity in the Fruit of the Spirit as the most fundamental aspect of equipping church leaders for their roles in the spiritual development of the church body – without it, growth is limited in all other areas of church development. The training seeks to do the following:

- To address the problem of the lack of emphasis within the church on developing spiritual maturity through foundational teaching on the Fruit of the Spirit
- To emphasize how spiritual growth in other areas of church development is dependent on leaders growing and maturing in the Fruit of the Spirit
- To show the significance, importance and necessity for the Fruit of the Spirit in eradicating the acts of the sinful nature – particularly within the church.

#### **Prayer**

Dear Lord, thank you so very much for allowing us the privilege of participating in this training program, in an effort to bring You praise, honor and glory and for the empowerment by Your Holy Spirit of both the trainers and the participants in this Kingdom building, life-changing process. Lord, we pray for wisdom, understanding and good judgment as we begin this program, which we are believing, will continue for many years to be a blessing to your church and to all nations, so that You can build through us, a Kingdom Community in the world. Lord we pray that we will all come into deeper knowledge of these fruit of the Spirit, that it will define who we are as children of God

and help us to grow more Christ-like every day. Lord we love and surrender our lives to you for service and guidance, in the name of Jesus we pray. Amen.

### **Features for Training – A Model Training Program Sample:**

- **Provides Framework for Addressing Problems and Offering Solutions**

Comparative chart in two columns, to show the life of the sinful nature and the life of the Fruit of the Spirit. *(Handouts - for completion by trainees)*

Is there evidence of acts of the sinful nature in your life or in your church?

How do you suggest this problem be addressed in the church?

Have you ever participated in Fruit of the Spirit training? Is this training necessary?

### **Comparative List on Acts of the Sinful Nature and Fruit of the Spirit**

(Based on Galatians 5:16-23- Table 2)

<b>COLUMN 1 Acts of the Sinful Nature</b>	<b>COLUMN 2 The Fruit of the Spirit</b>

## **The Fruit of the Spirit – A Necessary Precursor for Spiritual Growth Commentary: John W. Ritenbaugh**

“The fruit we are most concerned about are those listed in Galatians 5:22-23, where Paul writes: “But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law.” These qualities or virtues are produced by the action of the Holy Spirit in us. They grow in a person who, by faith, obeys God’s Word through the guidance and power of God’s Spirit. Clearly, elements of this equation must be used so that the right fruit is produced—God’s Word, His Spirit, faith and obedience to God’s Word. These, along with some others, produce the major fruits of righteousness. Paul writes in Romans 8:14, “For as many as are led by the Spirit of God, these are the sons of God.” Galatians 5:18 is especially helpful in understanding the fruit of the Spirit because it directly precedes Paul’s naming them: “But if you are led by the Spirit, you are not under the law.” Being led by the Spirit is a necessary precursor to producing the fruit of the Spirit in us. God will not lead us astray. Our real love, joy and peace consist only in yielding ourselves entirely to Him and being willing to be guided and influenced by His unseen hand. To be led by the Spirit is to choose voluntarily and consciously to submit to the Word of God.”<sup>1</sup>

Based on Ritenbaugh’s commentary, maturity in the Fruit of the Spirit seems to be a “necessary precursor” for meaningful growth in every other area of spiritual development in our own lives and in the life of the church. What are your thoughts?

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### **• God’s Work in Destroying Acts of the Sinful Nature (Handouts)**

Trainees will give examples of how God’s manifested presence through the Fruit of the Spirit can eradicate the acts of the sinful nature:

Love \_\_\_\_\_

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<sup>1</sup> John W. Ritenbaugh. Bible Tools, “Fruit of the Spirit, *Forerunner*, Personal,” February 1998 <http://www.bibletools.org/index.cfm/fuseaction/Library.sr/CT/PERSONAL/k/294/The-Fruit-of-Spirit.htm#ixzz15TyDSWBw> (accessed January 16, 2011).

Joy \_\_\_\_\_

Peace \_\_\_\_\_

Patience \_\_\_\_\_

Kindness \_\_\_\_\_

Goodness \_\_\_\_\_

Faithfulness \_\_\_\_\_

Gentleness \_\_\_\_\_

Self-Control \_\_\_\_\_

What are some problems you encounter within your own life and within the church regarding your manifestation of the Fruit of the Spirit in a meaningful, sustainable manner? \_\_\_\_\_



Why is it important for pastors and lay members to grow in the Fruit of the Spirit?

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What solutions can you offer for one not growing in the Fruit of the Spirit? \_\_\_\_\_

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• **Present oral and written communication for trainees based on the Fruit of the Spirit:**

Research texts in the Bible relevant to the Fruit of the Spirit (*example: Matthew 7:20, Romans 7:4-6*) (PowerPoint presentation – Trainer)

The key to producing the fruit of the Spirit is *Galatians 5:16*. Yet, *John 15:5* tells us that we cannot do this on our own. How can this transformation occur first in our lives and then in the church?

Trainees verbally present their answers to the above question

Trainer provides resources other than the Bible (personal experiences, books, commentaries, journals) and encourages trainees (*in groups*) to use these resources to access additional information on how the Fruit of the Spirit helps with their own spiritual growth and development.

• **Trainer provides PowerPoint presentation of:**

Additional information on how the individual is developed spiritually, morally and ethically through the benefits of bearing the Fruit of the Spirit

An outline of topics of importance and interest

## • Evaluation

Personal Evaluation Form: Please indicate your rating of the categories and the corresponding Fruit below by checking the appropriate number, using a scale of 1 (low) through 5 (high). Please fill out this form honestly, from your personal assessment of how your life as a church leader (or potential leader) reflects the Fruit of the Spirit:

#	FRUIT	CATEGORIES	1	2	3	4	5
1	<b>Love</b>	Love is pre-eminent in my life. I see all people through the eyes of Christ					
2	<b>Joy</b>	People know me for my joyful disposition. I remain strong and positive when things go wrong because I trust in God					
3	<b>Peace</b>	The peace of God rules my heart and mind. I stay calm in disturbing situations because my eyes are fixed on Jesus.					
4	<b>Patience</b>	I never make hasty judgments or speak hasty words. I am patient with people when they fail or fall.					
5	<b>Kindness</b>	People feel “love’s touch” when they’re around me.					
6	<b>Goodness</b>	The goodness of God touches my life and then overflows into the lives of others.					
7	<b>Faithfulness</b>	I make promises and keep them. I am a person of my word. People can count on me.					
8	<b>Gentleness</b>	I am willing “to go under” any yoke that God wants me to be					
9	<b>Self-Control</b>	The key to my life is self-mastery. I am temperate in my thoughts, words, and actions.					

Do you think this personal assessment is necessary for leaders to complete? Why?

## Evaluation of Training Form

In order to continue to improve the quality of this educational training program, we would appreciate you taking a few minutes of your time to complete this evaluation.

Your comments and suggestion will help us to plan future training programs to meet your leadership needs:

	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1. The training met my expectations.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
2. I will be able to apply the knowledge learned.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
3. The training objectives for each topic were identified and followed.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
4. The content was organized and easy to follow.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
5. The materials distributed were pertinent and useful.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
6. The trainer was knowledgeable.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
7. The quality of instruction was good.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
8. The trainer met the training objectives.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
9. Class participation and interaction were encouraged.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
10. Adequate time was provided for questions and discussion.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

11. How do you rate the training overall?

Excellent

☐

Good

☐

Average

☐

Poor

☐

Very poor

☐

12. What aspects of the training could be improved?

13. Other comments?

THANK YOU FOR YOUR PARTICIPATION!

## APPENDIX II

### FRUIT OF THE SPIRIT: CHURCH ASSESSMENT

#### SURVEY ONE

Here are samples of additional questions and answers on the Fruit of the Spirit Survey that I sent out to leaders and lay members of various churches:

*The fruit of the Spirit is love, joy peace forbearance, kindness goodness, faithfulness, gentleness and self-control.*

Church Denomination: YAH'S Time Piece Sabbath Keepers

**1 Are you a Pastor, church leader or lay member?**

Pastor

**2 Where do you see your church right now growing in the fruit of love?**

In the areas of confidence in each other, Faith, reaching out to each other, fasting and praying for each other and regular attendance for bible study.

**3 Do you think it is important for a church to place emphasis on growing in the Fruit of the Spirit?**

Yes; because a congregation without the Fruit of the Spirit is really no congregation/church at all.

**4 What benefits can your church gain from developing the Fruit of kindness?**

Kindness is the twin sister of love, therefore the second fundamental pillar in the development and preservation of the church of YAHWEH/GOD.

**5 Gentleness and Meekness are often placed together. How do you see them working in your church?**

Gentleness: (Gk 5544; excellence in character or demeanor).

Kindness: (Gk 5360; fraternal affection, brotherly love...love of the brethren).

With these two Fruit working side by side in my church, the entire nation will be divinely infected.

**6 Do you experience the fruit of joy in your worship services and outreach programs?**

Yes

**7 What does the Fruit of Faithfulness look like in your church?**

It has been planted, fertilized, nurtured, sprouted and growing....

**8 What would your church look like if all its members practiced the Fruit of self-control?**

Please read 2 Corinthians 12:4

**9 The fruit of Patience is sometimes misunderstood. How do you understand patience and in what situation can it be effective in your church?**

Patience is misunderstood when Faith is lacking therefore, for patience to be effective, faith MUST be permanently present; (see Habakkuk 2:4, Romans 1:17, Galatians 3:11, Hebrews 10:38).

**10 Is there any training sessions in your church on how to develop a fruit bearing church?**

Yes, but in a very minimal way; by training the members to constantly look to their Savior as did Moses and all the prophets and by them complying with this training, I believe a fruit bearing church will be developed, maintained and preserved.

## SURVEY TWO

*The fruit of the Spirit is love, joy peace forbearance, kindness goodness, faithfulness, gentleness and self-control.*

Church Denomination: Nondenominational

- 1 **Are you a pastor, church leader or lay member?** Yes - lay member
- 2 **Where do you see your church right now growing in the Fruit of Love?**  
In our congregation among our members and the outreach of the church into the community
- 3 **Do you think it's important for a church to place emphasis on growing in the Fruit of Peace?** Yes I do. This is essential for a stress-free life and a place where my faith and trust in God can operate unhindered.
- 4 **What benefits can your church gain from developing the fruit of Kindness?**  
A church that is growing, a church that knows how to trust God – a blessed church.
- 5 **Gentleness and Meekness are often placed together. How do you see them working in your church?**  
When a church is led by a meek and gentle man/woman of God gentleness and meekness takes over. As God leads, both gentleness and meekness show up. I see the man of God in my church walk in gentleness and meekness and so it spills over from him into us – the church. It starts from the leader and as a result it overtakes my church.
- 6 **Do you experience the Fruit of Joy in your worship services and outreach programs?**  
Yes I do. I like to call it true worship.
- 7 **What does the Fruit of Faithfulness look like in your church?**  
We show up every time, we can be counted on to pray for each other and we love God first.
- 8 **What would your church look like if all its members practiced the Fruit of Self-control?**

A church where understanding is made easy; a church with integrity; a believable, no pretense church. A church where it “feels right and is made easy to worship God”.

**9 The Fruit of Patience is sometimes misunderstood. How do you understand patience and in what situations can it be effective in your church?**

I understand patience as having to wait on God for whatever reason. I also understand patience as doing what I have to do until the answer comes, going on with the work of God while my patience is still very present. I don't believe patience is sitting in a corner with my hands folded and being sorry for my self while I wait for God to “do the work.” I should continue in the service while I trust him to do his work in me. It can be effective in my church if it is looked at that same way.

**10 Is there ever any training sessions in your church on how to develop a Fruit-bearing church?** No. There needs to be.

## SURVEY THREE

*The fruit of the Spirit is love, joy peace forbearance, kindness goodness, faithfulness, gentleness and self-control.*

Church Denomination: United Methodist

- 1 Are you a pastor, church leader or lay member?** member
- 2 Where do you see your church right now growing in the Fruit of Love?**  
Connecting with members through small groups.
- 3 Do you think it's important for a church to place emphasis on growing in the Fruit of Peace?**  
Yes. I believe that through the Fruit of Love there will be peace and presence of all the other fruit
- 4 What benefits can your church gain from developing the fruit of Kindness?**  
By developing the fruit of Kindness I believe it will encourage and bring more people together – thus growth in membership
- 5 Gentleness and Meekness are often placed together. How do you see them working in your church?**  
This will make people more approachable to each other. Sometimes as Christians we scare each other off, either by our attitude or by what we say. Gentleness and Meekness can make all the difference in someone's life, especially if that person is coming to the church expecting love and kindness.
- 6 Do you experience the Fruit of Joy in your worship services and outreach programs?**  
Yes, by being able to participate in the singing, order of service, greeting and embracing.
- 7 What does the Fruit of Faithfulness look like in your church?**  
There is that effort of reaching out and embracing one another and remaining constant and true in our attitudes and behavior to others.
- 8 What would your church look like if all its members practiced the Fruit of Self-control?**



Heaven – full of joy, happiness and peace. Full of Love as we try not to put ourselves first or to look out for ourselves and our families only. If we can try to control that with God's help we would see a loving church.

**9 The Fruit of Patience is sometimes misunderstood. How do you understand patience and in what situations can it be effective in your church?**

To be quiet and understanding with everyone and a good listener. Not to react too quickly especially when there are group meetings and disagreements.

**10 Is there ever any training sessions in your church on how to develop a Fruit-bearing church?**

No. Would surely like to see it in all churches.

## SURVEY FOUR

*The fruit of the Spirit is love, joy peace forbearance, kindness goodness, faithfulness, gentleness and self-control.*

Church Denomination: United Methodist

- 1 Are you a pastor, church leader or lay member?** Church Leader
- 2 Where do you see your church right now growing in the Fruit of Love?**  
They are putting what they learn into practice.
- 3 Do you think it's important for a church to place emphasis on growing in the Fruit of Peace?**  
Yes, since violence seems to be happening quite often around us. It is a good topic for youth discussion.
- 4 What benefits can your church gain from developing the fruit of Kindness?**  
The number of congregants increased. We work better together.
- 5 Gentleness and Meekness are often placed together. How do you see them working in your church?**  
We have less conflicts and show more cooperation. When they are at work many things get done quickly. People who come to our church admire our kind and gentle spirits.
- 6 Do you experience the Fruit of Joy in your worship services and outreach programs?**  
Yes, we see the hard work we put in is bearing spiritual fruits. There is joy in serving in our various outreach ministries and there is surely joy in our worship services.
- 7 What does the Fruit of Faithfulness look like in your church?**  
We need to be consistent in our relationships with each other, with our giving and our ministries.

**8 What would your church look like if all its members practiced the Fruit of Self-control?**

We would be more considerate of what we say. We would be able to stop ourselves from doing or saying anything that would cause hurt or pain to another person.

**9 The Fruit of Patience is sometimes misunderstood. How do you understand patience and in what situations can it be effective in your church?**

Many times when there are leadership meetings some people tend to want things to go their own way. If we can learn to be patient with each other, we will be able to listen to each other and learn from each other.

**10 Is there ever any training sessions in your church on how to develop a Fruit-bearing church? Some, but we can use much more.**

## APPENDIX III

### FRUIT OF THE SPIRIT INVENTORY

Look at the list of the Fruit of the Spirit and indicate by a number 1 – 5 how you feel you are experiencing each particular fruit in your life right now, (1 = I am not experiencing this particular fruit of the Spirit in my life right now. (5 = I am really experiencing this particular fruit of the Spirit in my life right now).

#### Love

Are you being led by the Spirit in reaching out to others in a loving manner? Do you treat your family and those around you with love? Are you self-sacrificing, preferring others over yourself? **Circle where you are 1 2 3 4 5**

#### Joy

Is the Holy Spirit producing a real joy in your heart that spills into the life you live? Do you choose joy over worry? **Circle where you are 1 2 3 4 5**

#### Peace

Is your life full of peace in spite of your circumstances? Are you trusting God and not fearful about your circumstances? **Circle where you are 1 2 3 4 5**

#### Patience

Do you accept interruptions and delays with grace and peace? Do you surrender to God when things don't go your way? **Circle where you are 1 2 3 4 5**

#### Kindness

Is your first inclination to be kind to others? Do you go out of your way to be kind to others? Are you sensitive to the needs of others? **Circle where you are 1 2 3 4 5**

#### Goodness

Is your behavior of a high moral standard? Are you living a pure life that is honoring God? ? **Circle where you are 1 2 3 4 5**

### **Faithfulness**

Are you a person of your word? Do you follow through on what you start? Can others count on you? ? **Circle where you are** 1 2 3 4 5

### **Gentleness**

Are you quick to listen and slow to act and speak? Are you healthily assertive yet non-aggressive in your relationships? **Circle where you are** 1 2 3 4 5

### **Self-control**

Do you have mastery over your behavior? Do you exercise discipline in your life? Are you free from addictions and uncontrollable behavior?

**Circle where you are** 1 2 3 4 5<sup>2</sup>

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<sup>2</sup> R.J. Krejcir, Ph.D. "Discipleship Tools," [www.discipleshiptools.org/in partnership with, Into the Word Ministries and the Francis A. Schaeffer Institute of Church Leadership Development](http://www.discipleshiptools.org/in-partnership-with-into-the-word-ministries-and-the-francis-a-schaeffer-institute-of-church-leadership-development). (accessed November 27, 2010).

## APPENDIX IV

### EVALUATING YOUR FRIUT

**Based on your personal experience, respond to the following statements: Use the number system to rank each:**

- |                           |                                |
|---------------------------|--------------------------------|
| 0 — Never true for me     | 1 — True every once in a while |
| 2 — True most of the time | 3 — Definitely true for me     |

\_\_\_ 1. I am grateful that God loved the world (and me!) & that He gave his Son.

\_\_\_ 2. God's presence makes me glad.

\_\_\_ 3. I rest in the fact that God is in control of all things: past, present, future.

\_\_\_ 4. Even though I don't always understand, I'm willing to wait on God to act.

\_\_\_ 5. I am amazed by God's care for me shown by sending Jesus to die for me.

\_\_\_ 6. I know that there are times God is justified or deserves to be angry.

\_\_\_ 7. I love the fact that Jesus set aside His power to reach out to the hurting.

\_\_\_ 8. I know that God will do exactly what He says He will do.

\_\_\_ 9. My lifestyle reflects that I obey God.

\_\_\_ 10. I feel sure of God's love for me, even when I act unloving to others.

\_\_\_ 11. I have an inner assurance of my relationship with Jesus.

\_\_\_ 12. Because I have Jesus, I am calmer, even when problems come along.

\_\_\_ 13. I accept others right where they are.

- \_\_\_ 14. I choose to forgive others because Jesus chose to forgive me.
- \_\_\_ 15. I am immediately sensitive to the conviction of God's Spirit when I sin.
- \_\_\_ 16. When someone approaches me angry, I don't react in anger.
- \_\_\_ 17. People who know me well would say I have a consistent walk with God.
- \_\_\_ 18. I say 'no' to things that will hurt my relationship with God.
- \_\_\_ 19. I am committed to serving others, even if I don't feel like it.
- \_\_\_ 20. Even when things go wrong, I have a deep assurance of God's presence.
- \_\_\_ 21. I am confident that my sins are forgiven.
- \_\_\_ 22. I don't complain about my problems; instead I trust God.
- \_\_\_ 23. I comfort, encourage, and affirm others.
- \_\_\_ 24. I live a lifestyle that pleases God.
- \_\_\_ 25. Even when I feel attacked, I obey God's Word and submit to the Spirit.
- \_\_\_ 26. I follow through with what I say I will do.
- \_\_\_ 27. I am committed to a consistent time alone with God in prayer & study.
- \_\_\_ 28. I am positive and affirm good qualities in others, even when they get on my nerves.

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## **VITA**

Ek Ching Hii was born on June 20, 1962 in Malaysia. His initial theological training was in Singapore and Malaysia. Upon graduation, he served as full time pastor and was ordained in Malaysia in 1996. He also served as regional director of the Chinese Christian Mission in Malaysia. He was an invited Chinese newspaper columnist.

Ek married Esther Yiu on June 2, 1988, and on April 27, 1990, their son, Caleb Hii was born. Caleb is currently in the honors program at the University of Maryland, majoring in Environmental and Water Resources Civil Engineering. The Hii's have been residing in Maryland since 2001. Ek has been serving at Cabin John United Methodist Church since 2001. While serving at Cabin John, he studied at Wesley Theological Seminary in Washington D.C., where he received a Master of Divinity degree in 1996. He is actively involved in outreach ministry to the local Chinese university students and restaurant workers. He also leads annual mission trips to Asia.

Ek is a candidate for the Doctor of Ministry degree from Gordon-Conwell Theological Seminary, Charlotte, N.C., and his expected graduation date is May 21, 2011.